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From the Toronto Herald.

Copy of "Libel" found by the Presbytery against Rev. Mr. Leach.

Mr. William Turnbull Leach, minister of the church and congregation at York Mills, in the Presbytery of Toronto,—you are indicted and accused at the instance of the Moderator and members of the said Rev. Presbytery of Toronto. That, albeit, by the word of God and the laws and discipline of the Church of Scotland, inconsiderateness, insincerity, and irreverence in making solemn vows and engagements—as also levity and irreverence in regard to the obligation of such vows and engagements after they have been made—and rashness and inconsiderateness in casting off the same—and the profanation of the ordinances of religion—and moreover the holding of the heretical and schismatical opinions that no ordination of ministers is valid, but that conferred by, or in presence of, a prelatical bishop,—that the Church of Scotland is not a Church of Christ—and that the ordination of ministers of the Presbyterian Church, is not authorized in the word of God—are offences most prejudicial to the interests of morality and subversive of the fundamental principles of the Gospel dispensation, and of charity and peace among Christians—and severely punishable by the laws and rules of the Church.

Yet true it is, and of verity, that you, the said William Turnbull Leach, are guilty of the said offences, or of one or other of them. In so far as previously to your being licensed to preach the Gospel, you solemnly declared that you owned the Presbyterian government and discipline established in the Church of Scotland, and that you were persuaded that the said discipline and Church government are founded upon the Holy Scriptures, agreeable thereto—and solemnly promised that you would submit yourself to the said discipline and government, and would never endeavor directly or indirectly the prejudice or subversion of the same, or follow any devisive course therefrom—and you solemnly renounced all doctrines, tenets or opinions contrary to, or inconsistent with the said discipline or government—such declarations, promises, and renouncements, being invariably required of, and made by successful candidates for license in the Church of Scotland; and previously to your ordination to the holy ministry, and previously to your admission as minister of St. Andrew's Church, Toronto, and previously to your admission as minister of the church at York Mills, you did on each of these three occasions successively, make solemn declaration in the presence of God and His servants in the ministry, that you were persuaded that Presbyterian government and discipline of the Church are founded upon the word of God, and agreeable thereto, and did promise to submit to the said government and discipline, and to concur with the same, and never to endeavor directly or indirectly the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk Sessions, Presbyteries, Provincial Synods and General Assemblies during all the days of your life,—and you did further solemnly vow and engage, that according to your power, you would maintain the unity and peace of this Church against error and schism, notwithstanding of whatever trouble or persecution might arise, and that you would follow no divisive course from the present established discipline and government of this Church—such declarations, promises, and engagements being invariably required of and made by ministers at their ordination and admission in the Church of Scotland; and yet, notwithstanding the distinct and specific character of these solemn vows and engagements so often repeated by you, and at considerable intervals of time, you do now declare in your letter to the Presbytery of Toronto, dated 15th November last, that it was not until lately that you were enabled to devote any time to the important question of Church government, and that you have now arrived at those conclusions, that the ordination of ministers in the Presbyterian Church is not authorized in the word of God, and that it is not conformable to the practice of the Church of Christ in the earlier times. And inasmuch as that notwithstanding you did at the several times above specified enter into the solemn vows and engagements above specified, as also the various other solemn vows and engagements required of ministers of the Church of Scotland at ordination and admission, and more especially that you did renew the same on the 16th day of August last, at your admission to the pastoral charge at York Mills, and in virtue of the ministerial and pastoral character and powers conferred upon you in consequence of said vows and engagements on your part, you did continue in all respects to avail yourself of the emoluments and privileges, and to exercise the functions of a minister of the Presbyterian Church of Canada, in connexion with the Church of Scotland, until within two days of the time when you wrote a letter to the said Presbytery of Toronto, requesting them to accept of your resignation of the charge of York Mills, and signifying your purpose of continuing no longer a minister of the Church of Scotland; and in particular, that you did sit and vote in the Synod of the aforesaid Church, at its late session, holden in the city of Montreal, between the 7th and 12th days of July last, and in the Presbytery of Toronto at its late meetings at York Mills, on the 16th day of August last, and at Hornby, in the township of Esquesing on the 16th day of September last, at which latter meeting you took part as a member of Presbytery, in the solemn service of inducting a minister to the pastoral charge of the congregation at that place; as also you did on Sabbath the 6th day of November last, or on one or other of the days of that month, or of October immediately preceding, preside at and take part in the ordination of certain members of the Church at York Mills, to the office of ruling elders; and farther, that you did, on Sabbath the 13th day of November last, dispense the Sacrament of the Lord's Supper to the members of the Church at York Mills; and throughout the whole series of the acts and ministrations above specified, you did not on any occasion, or in respect of any of the said acts and ministrations above specified, manifest or express to any of your brethren of the Synod, or Presbytery, or Kirk Session, any hesitation or doubt as to the validity and propriety thereof; and farther, in the course of a conference between a Committee of the Presbytery of Toronto and you, on the 5th day of December instant, you did declare and allow to be taken down in writing as your declaration, that after you entertained doubts, you did not consult any of your co-Presbyters, yet you nevertheless did, on the 15th day of November last, and within three months of your solemn renewal of your ordination vows as aforesaid, and within two days after the last specified and solemn ministerial act of your dispensation of the Lord's Supper, and according to your own declaration as above specified, without consulting any of your co Presbyters after you began to entertain doubts, write a letter to the Presbytery of Toronto, in which as aforesaid you signify your purpose of continuing no longer a minister of the Church of Scotland, on the ground, as you state, that after the most serious consideration which it had been in your power to bestow upon the subject, you have arrived at those conclusions—that the ordination of ministers in the Presbyterian Church is not authorized in the word of God, and that it is not conformable to the practice of the Church of Christ in the earlier times—further declaring in said letter, that it is with you a matter of perfect conviction, that the Presbyterian form of Church government is practically destructive of order; that the right exercise of ecclesiastical authority cannot be maintained by it, but that on the contrary, the relation between the pastor and the flock is inverted, and that you are persuaded that by continuing a minister of the Church of Scotland, you would be doing violence to your convictions, and refusing to give your testimony in favor of the Episcopal form of Church government, while you believed it to have the sanction of those who were divinely authorized to establish it for the defence and advancement of the interests of the kingdom of God among men, thereby manifesting levity and irreverence in regard to the obligation of the solemn vows and engagements you had repeatedly made and so recently renewed and acted on as aforesaid, and rashness and inconsiderateness in casting off the same, and in coming to conclusions and admitting convictions directly opposed to and subversive of said solemn vows and engagements, and the whole principles and powers involved therein, within two days after you had engaged in the most solemn acts, indicating a full persuasion of the obligation of said vows and engagements and the validity of the principles and powers involved therein; or otherwise, if you had come to the said conclusions, and entertained the said convictions previously to your dispensation of the Sacrament of the Lord's Supper, on the 13th of November last as aforesaid, and consequently did not regard yourself as possessing the powers of an ordained minister, you did in said dispensation of the Lord's Supper, in such circumstances, profane the most important and sacred functions of the holy ministry, and the most sacred rite of our holy religion.

And in so far as you did declare it in your said letter to the Presbytery of Toronto, of date 15th November last, to be your conclusion, that the ordination of ministers in the Presbyterian Church is not authorized in the word of God, and did use and allow to be worded as containing your deliberate opinion the following statements and words in the course of conference between a Committee of said Presbytery and you, on the 5th day of December instant, viz:

"That it was a painful and mortifying fact, that the Church of Scotland was not a Church of Christ"—and in the course of the said conference did also expressly avow the opinion "that no ordination is valid but that conferred by or in presence of a prelatical bishop." You do entertain and hold the heretical and schismatical opinions that the ordination of ministers in the Presbyterian Church is not authorized in the word of God—that the Church of Scotland is not a Church of Christ, and that no ordination is valid but that conferred by or in the presence of a prelatical bishop—these being grievous errors, clearly contrary to the word of God and the mind of the greater part of the reformed Churches.

All which or part thereof being found proven against you, the said Mr. William Turnbull Leach, by the said Reverend Presbytery of Toronto, before which you are to be tried in terms of your own public confession, or after habile and competent proof, You, the said William Turnbull Leach, ought to be punished according to the rules and discipline of the Church, and the usage observed in such cases for the glory of God, the edification of the Church, and to the terror of others holding the same sacred office, not to commit the like offences in all time coming.

Signed at Toronto, in name, presence, and by appointment of the Presbytery of Toronto, this thirteenth day of December, eighteen hundred and forty-two years, by

(Signed) Wm. Rintoul, *Mod. P. T.*
And'w Bell, *Presby. Clerk.*

Copy of Rev. Mr. Leach's reply to the "Libel."

I cannot say that previously to your receiving my letter of resignation, I anticipated from you a right construction of my motives—I should be happy if I could say so. On the contrary, I apprehended that your resentment would be excited to rather an inordinate degree, and the event has but too well justified the apprehension. How much better would it have been had you suffered me to act quietly according to my own conviction of duty—following, in a case of such inferior importance, the conduct of the Presbytery of Edinburgh in the case of Mr. Marshall.

It is certain indeed, that the case was of such a nature, us to try in you somewhat severely that Christian charity which thinketh no evil, and that wisdom which might best serve the cause of your God and mine. It was a case most likely to stir into action the worst of human passions—you were assailed at a point where it is natural to suppose you would be particularly sensitive—To find your right to the position which you hold in the religious societies, over which you severally preside—to find that right, so securely and confidently held, questioned—to be charged with the error of misleading so many thousands by your influence and example—to find these and many other things obviously implied or asserted, in my letter of resignation, could hardly fail to evoke a spirit of opposition and resentment. But, these very circumstances which I have mentioned, ought to have made you the more guarded in your proceedings against me. If you had acted prudently you would have taken care, that every accusation you made was supported by unquestionable evidence—you would have avoided the suspicion of being actuated by resentment; and, far more cautiously still, would you have shunned even the appearance of having recourse to calumnies in order to disarm my testimony to the truth—the temptation to do so was undoubtedly a strong one, and if it appears you have been guilty of it, I trust I can forgive it.

First Accusation—That I am guilty of inconsiderateness, insincerity and irreverence, in making solemn vows and engagements—see date of license and ordination, &c., &c.

Upon the supposition that this accusation were just, it would be extremely gratifying to learn by what remarkable species of evidence the Presbytery of Toronto arrived at their conclusion. Unless the Presbytery desire me to believe what they say, simply because they say so, I hardly know what they mean. I cannot indeed forbear from expressing my surprise that the Presbytery should have had so clear a vision into the thoughts of a person's heart when he placed himself under the obligation of solemn vows and engagements. This is a circumstance which really perplexes my understanding, more especially as some of these solemn vows and engagements were made by me, before any member of the Presbytery, as I suppose, knew that I had a being! when certainly not one of them was present and probably far distant; and then, how they should have forgotten them for so many years, and only remembered them the other day, is a matter truly wonderful—how all this preternatural knowledge should so suddenly be concentrated, in order to cast upon me the reproach of "irreverence and insincerity and inconsiderateness," would appear to me the most remarkable thing of all, did I not know how strangely people's passions sometimes dictate to their judgment. To be the searcher of hearts, is usually allowed to be the prerogative of God—and I trust that this is a doctrine which the Presbytery have not agreed to repudiate.—Nor do I mean the slightest offence if I deny that the Presbytery are in possession of such a prerogative—if I should deny that they are in possession of the mysterious power of diving into the spirits of their fellow creatures, and that, whether they know them to be in the flesh or not. If there was a man on the Indian hills who, a dozen of years ago, assumed the obligation of certain vows and engagements, how am I to suppose that the Presbytery of Toronto can now tell that he did so sincerely or insincerely, piously or impiously, though they never before saw his face, or heard of him? How am I to suppose that they can travel back through the interval of so many years and scrutinize his conscience, as it was then, right or not right with God? I know not what other people may think, for people think so differently, but I must believe for my own part, that the Presbytery has brought this accusation against me not without some levity and inconsiderateness and irreverence themselves—I won't say with insincerity, for a person may cut another's throat, believing very sincerely that he is doing good and righteously.—Only as the Presbytery must have known that this accusation was from the very nature of it incapable of proof, it must be regarded as a mere gratuitous calumny, a calumny cast on a Christian brother, under the solemnity of a judicial procedure, and "for the glory of God and the edification of the Church and the terror of such offenders in all time to come!"

Second Accusation—That I am guilty of "levity and irreverence in regard to the obligation of such vows and engagements after they have been made, and rashness and inconsiderateness in casting off the same."

There are here two accusations—1st, levity and irreverence in regard to the obligation of such vows and engagements after they have been made. What strikes me as remarkable in this accusation is the circumstance, that it is the first time that such an accusation should have been made.

During the time that I acted as a missionary under the Presbyterian Synod of Canada; during the seven years that I held the charge of St. Andrew's Church in Toronto; and during the three months I was pastor of the congregation at York Mills, no such accusation was ever brought against me. No member of the Presbytery, during the lapse of so many years, gave me the slightest intimation of such a fault. One might have expected that some admonition would have been given him, were it only out of kindness or charity. I can only profess myself utterly at a loss to know upon what evidence the Presbytery have built this accusation. If they succeed in substantiating it, I shall feel as much surprised as they ought to do, if they fail to do so.

The next part of this accusation is, "levity and rashness in casting off the same." Supposing that this accusation were true, which it is not, it is always so surprising how the Presbytery should come to know every thing so completely. I wonder they are not ashamed of making accusations against a person without evidence. When the question regarding the validity of Presbyterian ordination, became to me a matter of intense interest, my last thought at night and my first thought in the morning, it certainly did not occur to me that the Presbytery would accuse me of want of consideration or inconsiderateness. But then, their accusation is so flatly made, that I would almost be persuaded to believe myself a fool and guilty of all the wickedness which they impute, were it not that having some remembrance of the matters that so deeply interested me, and some remaining consciousness of my personal identity, I know that their accusation is perfectly false.

Besides, this is an accusation which it was really possible for them to ascertain the truth of; it was possible for them to ascertain whether my denial of the validity of Presbyterian ordination could be supported by me with any arguments that bespoke thoughtfulness, or consideration—and they did ascertain it. After an earnest controversy, the majority of the Presbytery must have known that I had bestowed some serious consideration upon the subject; and the wonder is, for it is all very wonderful, that a day or two after, they should judicially accuse me of "levity" and "inconsiderateness," when they had had an opportunity of ascertaining the contrary, and might have prolonged that opportunity till now, if such had been their inclination. It is stated too, several times in the libel, I suppose as a proof of the alleged levity and inconsiderateness, that I had never, previously to my letter of resignation, consulted with any of my brethren of the Presbytery. It is quite correct that I did not consult any one; but I desire to say with regard to this, that I think it extremely probable, that I would have consulted some of the members of the Presbytery, could I have done so conveniently.

Third Accusation—"The profanation of the ordinances of religion."—With regard to this accusation, all I can do is to put the Presbytery in possession of the facts. The interval between my leaving Toronto and my letter of resignation, may seem to the Presbytery too short a term for such an important decision as that so lately made by me. I left Toronto because the duties were burdensome to me—because I have a native abhorrence of contention and strife—because I desired some leisure to devote to the education of my children—because I had, as I have still, an almost insuperable longing to live in the country, where I might prosecute certain studies, which, as matter of taste or inclination, I thought innocent enough. These were some of my chief inducements, in leaving Toronto, to take refuge at York Mills, where with the government allowance, the sum that might be granted by the congregation, and the rent of my farm, I might be enabled to be useful, and as comfortable, with respect to external circumstances, as I had any care for: and I should certainly have been so, had it been my lot to continue there, for nothing could exceed the attention and respect of my congregation.

It was not until several weeks after my induction at York Mills, that the question about Church government was accidentally raised in conversation with John Somerville, Esq.; after which I applied with some degree of earnestness to the inquiry, and persevered in doing so, up to the time of my resignation—in the mean time discharging, to the best of my ability, the duties of my office without intermission until then. If any objection can be made to the correctness of this statement, I have yet to learn what it is; and if the Presbytery can deduce from it any satisfactory evidence of my profaning the ordinances of religion, they are better judges than I am—I am utterly unconscious of any such profanation.

Fourth Accusation—"The holding of the heretical and schismatical opinions, that no ordination of ministers is valid, but that conferred by, or in presence of a prelatical bishop—that the Church of Scotland is not a Church of Christ—and that the ordination of ministers in the Presbyterian Church, is not authorized in the Word of God." With respect to the first of these, whether heretical or not, it is not my opinion. I would not say "conferred by or in presence of"—I hold that in every case of a valid ordination, one or more of the superior order of clergy (prelatical bishops) must be an agent or the agents of such ordination. As to the second of these opinions, I hold it confessedly; and the third also, without any subtlety or reservation whatsoever.

I frankly acknowledge, that several circumstances combined to send me upon these important inquiries, with a degree of seriousness which otherwise might have been awanting. There was the unhappy state of the Church of Scotland at home, in whose protracted contentions I could recognize little else than an ambitious struggle for authority, accompanied with a rebellious opposition to the laws of the land—there was the almost total want of sympathy on this subject, that subsisted between my Presbyterian brethren and myself—there was the long experience, the visible proofs which I had of the evils of disunion and insubordination resulting from the multitude of sects into which the Christian community of this country is split—where religious divisions are multiplied beyond numbering—where one Christian hardly knows what another Christian is—where every form of fanaticism springs suddenly into rampant life, and naturally allies itself with that part of the population that can least brook the restraint of salutary law. How mischievous then is it to perpetuate the hostility of sects—how sinful to prey upon their prejudice and ignorance—and how desirable, "beyond compare," "to see the dispersed of Israel gathered into one!"

If, prompted by circumstances and considerations of this nature to an earnest inquiry, it should come to pass, as it has, that the Church of Scotland—while she professes to rest her whole structure and doctrine upon the Word of God—should appear to me manifestly to have no authority from that Word for the commission of her teachers—that the Episcopal form of Church government is unquestionably authorized by the Word of God—and, that the strictest adherence to the ancient order of the Church of Christ is in visible harmony with the best interests of the people of this province—the richest blessing, in my opinion, which their posterity can derive from heaven,—I see no cause why the adoption of such opinions should be regarded by the Presbytery as criminal. With me, they are merely the assertion of the truth, and, I will take the liberty of adding, a very disinterested assertion of it.

ADDRESS.

The Board of Missions to the Bishops, Clergy and Laity of the Church, whose servants, in the missionary work, they are; health in the Lord.

Right Reverend, Reverend, and Dear Brethren:

You are aware that the entire exhaustion of the Missionary Treasury of the Church, with large arrears, in both departments, has led to the calling of a special meeting of the Board of Missions. The Reports of the two Committees reveal a melancholy state of things indeed. From the Report of the Domestic Committee, it appears that there will be needed, to preserve our Missions as they are, $7000 before the first day of January, and $7000 more before the first day of April; the salaries of the missionaries, for services to 1st October last, remaining unprovided for, to the amount of $1000. From the Report of the Foreign Committee, it appears that there will be needed, to sustain the present establishment, (making good at the same time the sum of $10,000 borrowed by the Committee from the fund of *specific appropriations,*) not less than $31,000 to 15th June next: while in the ratio of the receipts of the last four weeks, but little more than one tenth of that amount can be relied on as available. At the same time, it is in evidence, that the prospects of the missionary field were never more encouraging: in the foreign department, and especially in Africa and China, never so much so. It seems to be the special trial of our faith, that at the very moment in which the providence of God has begun to make our way plain before us, the means of even ordinary effort are suspended or withdrawn.

The Board enter into no consideration of the reasons for this state of things. It will be referred, in different proportions, by different persons, to different causes. However important that this question should be settled, the present is not the proper time for entering upon its discussion. It is enough to know, that an offering of fifty cents by every communicant of the Church would make up the deficiency. It should be well considered, that if one fiftieth of that sum were given monthly by each one of the great company who take the name of Churchmen, it never need occur again.

But our concern at present is with this immediate crisis of our affairs. The solemn question now presents itself to every mind, and must be answered, WHAT SHALL BE DONE? Shall the faith of the Church, pledged to her Saviour's scattered sheep, pledged to the pastors of His flock, wasted with weariness and watching, in western wilds, and on remote and savage shores, be now deliberately forfeited? Shall we now draw back deliberately from the missionary work? Shall the charge to us, on which we count as our commission as an Apostolic Church, "Go ye unto all the world and make disciples of all nations," and, "lo, I am with you always," be now deliberately returned into the Saviour's hands? WHAT SHALL BE DONE? What shall the two Committees, entrusted, in the recess of the Board, with the missionary work of the Church, be now advised to do? Shall we counsel a reduction of our missionary operations, to the standard suggested by the present offerings of the Church? Relief sought thus is ruin—ruin, as it betrays the confidence of those who have gone to distant duties, relying on the engagements of our Committees—ruin, as it breaks down the heart of religious enterprise in the Church—ruin, as it gives up the field, which we have taken in his name, to the enemies of Christ and his Church. Shall they be advised to put their whole dependence on occasional appeals for temporary supplies? The sentence of the Church is deliberately recorded against such a course; and all experience teaches that its influence is exhausting, and ultimately destructive, of true charity. Shall the attempt be made to borrow money, for the present strait? It can only be done on individual responsibility. This the Church ought not to ask. No. The present emergency must be met by the whole Church, or the work of missions be abandoned by her. It must be met in a way that will not only make good the present deficiency, but supply the ground of future confidence and energy. It can only be so met by the members of the Church coming up, with good fidelity, to meet and bear their individual responsibilities to Christ. It can only be so met by universal, consentaneous, Christian effort. If this be made, as before "God, who sees the heart," the work is done. The principle of general, systematic contribution, "every man according to his several ability," so clearly enjoined in Holy Scripture, so strongly and repeatedly commended by the General Convention, and by many of the Diocesan Conventions, so reasonable in itself, and so successful wherever it has been fairly tried, presents itself to the Board, as the only ground, on which effectual effort, to relieve the present exigency, and to prevent its repetition, can hopefully be made. Upon that, the Church may confidently fall back. It is a true, a real, an abundant reliance. It is one which is always at hand. It is one which, so far from exhausting itself, grows by the using. It grows as the members of the Church increase in number. It grows as the hearts of Churchmen warm to their work. It grows as God redeems His promise, through His Son, of blessings on His Church.

Under these circumstances, and with these convictions, the Board of Missions, with a deep sense of its accountability to God, and with entire and cheerful confidence in the fidelity and zeal of the pastors of His flock, make their earnest appeal to the bishops, clergy, and people of our communion. The Board are deeply impressed with the delicacy and difficulty which attend the appearance of any suggestions to the chief pastors of the flock; and anxiously deprecate the idea of seeming to intrude on their prerogative. But the Board will be held to answer for its great trust. Concert of action can only proceed on general agreement, as to the terms. This must originate somewhere. The Board feel themselves bound to act on their constitutional responsibility, in recommending for adoption throughout the Church, the following outline of a plan of action; with the earnest hope, that the Right Reverend Bishops will specially recommend its adoption, by the clergy and people of their respective charges.

I. That, to meet the present deficiency of the Missionary Treasury, in both departments, the Offerings of the Church throughout the United States, on Quinquagesima Sunday, be affectionately solicited.

II. That, for the continual supply of the means of Missionary effort in the Church, there be adopted in every parish, some stated mode of general and systematic contribution, to the Domestic and Foreign Missionary Treasuries of the Church.

III. That, the effort be made to secure at least from every communicant, and, as far as may be, from every member of the Church, an offering, however small, on Quinquagesima Sunday; and a determination thereafter, to "lay up in store," and set apart for the same object, at stated periods, weekly, monthly, or quarterly, an appropriation, however small. It being understood, that whenever the contribution of an individual or parish is not specifically designated, it shall be equally divided between the Domestic and Foreign Treasuries.

While the Board are unanimously agreed in recommending this, as the most effectual mode of bringing the whole Church to the rescue of the Missionary cause, and its efficient prosecution, they at the same time affectionately and earnestly recommend, that such of their fellow Churchmen as have the means of making immediate contributions for the relief of the present distress, will freely do so, of the ability which God hath given them.

The Board have nothing better to offer to the Church than this. They are confident, that if responded to in the spirit of devout recognition of the Divine Giver in all the gifts of His Providence, as well as in all the blessings of His grace, it will be found sufficient. Such was the experience of the Church in the first days. Such has been the experience of all in every age, who have made faithful trial of it. Let us make trial of it now, in faith, and hope, and love; "and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room to receive it." If the collect for Quinquagesima Sunday be offered from true hearts; if the epistle for Quinquagesima Sunday be put in practice by true hands; the result with God is sure. That it may be so, the Board humbly ask the prayers of the clergy and people, and especially of the bishops of the Church, that He, who has taught us, "that all our doings without charity are nothing worth," will send His Holy Ghost and pour into all our hearts "that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead" before Him.

New York, Feast of St. John the Evangelist, 1842.

Signed by order of the Board,
Benj. T. Onderdonk,
Presiding Officer.
James W. Cooke, Secretary pro. tem.

COMMUNICATIONS.

For the Churchman.

"ESSENTIAL AND NON-ESSENTIAL."

Mr. Editor,—We often hear some of our clergy *blamed* by others, for urging *non-essentials* as all important, and others *commended*, for their great liberality in opening the door of their charity so as to embrace all "denominations." The former are called *secondary* points. I have seen the difference stated most judiciously in this very condensed form:

"It is a matter then of active question at the present time within our Church, whether or not a judgment impend over each one of us, strictly and literally according to our works; whether the good works of a Christian be 'filthy rags,' or endued with a quality of inherent righteousness; whether the sins of ordinary life be forgiven with greater difficulty under the Gospel than under other forms of religion, or whether the increased facility of such forgiveness be the principal 'good tidings' the Gospel has brought; whether personal assurance of salvation be, in ordinary cases, a divine promise or a diabolical illusion; whether private study of Scripture, with careful abstinence from reference to other authority, be the means by which it is promised that the Spirit shall lead us *to* the truth, or by which it is to be feared (if we have the opportunity of knowing better) that the devil will lead us *from* the truth; whether the Church be or be not an appointed medium between the soul and God; whether the type of Antichrist is to be principally looked for among (foreign) Protestants or Catholics."

If these points are considered *secondary*, then it may be asked, what are *primary?* How can those be said to preach the same Gospel essentially who believe with Luther, that, practically, the judgment is passed *already* at the moment of justification, and those who believe that each one is to be judged *hereafter* by his works?

Z.

For the Churchman.

CANON 28.—"PAROCHIAL INSTRUCTION."

I ventured timidly in a recent communication under this head, to open the door gently, and intrude myself where many would think I had better keep away. Many Churchmen, good and true, will regard me and my opinions as the bee-moth in the healthy hive—(I am a country parson, you will perceive.) Your city readers know not how unwelcome a visitor that said bee-moth is. When everything looks well and promising, and much honey is stored up for winter sustenance, in creeps Paul Pry—makes a comfortable lodgment, *if he can*, and despoils, without compassion, the arduous labors of a protracted season.

Our Sunday school system has grown up rapidly and vigorously—has had the sanction of bishops, priests, and deacons, lay-gentlemen and lay-ladies, Christian heads, and Christian hearts. It has been invested with numberless attractions. The library, with entertaining, I am willing to say often with profitable books, has been one of these attractions. The secular holiday, the pic-nic in the grove, has been another of these attractions. Others have depended upon the internal management of the school—the frequent story of the superintendent, or of the teachers—presents, at times, of one description or another, in some cases medals or certificates. They have also been partly sustained by a spirit of sheer competition. To the various arts used, so they conflict not with the principles of the Gospel, I do not object, if the system itself is right. If it is wrong, no artificial inducements can make it right. I am accounting now, as far as these remarks apply, for the rapid growth and the present stature of the system.

I know, as well as I know anything, that in many, very many instances, ministers, teachers, and parents, are governed by deep-laid principles of piety. They give their time, money, heart, to the cause. What they do, they do, and ought to do with their might. And they give great efficiency to their labors. Those labors receive, to human appearance, the blessing of God. We find from many schools candidates for confirmation, that there have been trained, and there have been well trained. But what does the most favorable view of the subject prove? Does it prove the Sunday School system to be the best system of instruction? Does it thence follow that a clergyman of the Church may trample over one of the canons of the Church, and not violate his oath of office? Does it present a case where "the end justifies the action?" But I am told that the plan does not necessarily interfere with the instructions of the Church, in her Prayer Book, or her canons. Perhaps, and only perhaps, it may not necessarily. Probably and practically, very probably, it may, and very probably *does* interfere with both. Most of our clergymen, I apprehend, neglect the duty of catechising the children of the parish. But if they do not, are not the cases frequent where *unqualified* teachers *neutralize* those catechetical instructions?

But I revert to the Church principle of the subject. While that canon stands among its honorable companions, and has been subscribed to in his ordination vows, has a clergyman a *moral right* to delegate unto others a task so honorable, so responsible, so *interesting*, too, as the duty of instructing the children? I trow not. To him is committed the care of souls, and for his diligence he shall receive the reward, or for his negligence he must give his account, according as he hath been negligent or diligent. But not wishing to multiply words, I only add, that the integrity of the Church, whose doctrines, constitution, and liturgy we have solemnly promised to maintain and defend, is most deeply involved, in the partial, not to say entire, neglect of this ministerial duty. Nearly all our future Churchmen and Churchwomen are now, in part or wholly, deprived of this immediate oversight of the ministry. Superintendents, good I dare say—wise, competent, I

dare say—preside over offices, and conduct labors, the most honorable and important labors too, where the clergyman ought to be, and ought to act.

The great success which is claimed for this institution, is not with me an argument of any force. Joesmithism is in the ascendant, just now, in some parts of our land. Papacy is playing a bold card, and threatens, so I continually hear, to be successful. Millerism is successful, and every ism in our land is successful while it is new. Congregationalism claims its authority by *its* success. True it extends out into very suspicious forms, into very shadowy views, *but* still it is Congregationalism, from Andover, through every phase.

But I seek truth in this subject, and shall follow the fashion (to do evil?) till I think I have found it, but I trust not to the total neglect of the duty that I suspect is paramount in this case. H. L. F.

For the Churchman.

Mr. Editor,—In a small circle of Churchmen an evening or two since, the question arose as to the proper time of *taking down the Christmas greens*, on which the minds of those present somewhat differed. It was agreed to refer the matter to you. Will you be kind enough to settle it, giving us the reasons thereof?

Allow me, while my pen is in hand, to ask one more question, and to solicit, if convenient, an answer. Bishop Chase makes a distinction between a Mormon baptism and a Presbyterian or Congregational baptism, and seems inclined to deny the validity of the former on the ground that the Mormon is both a schismatic and a heretic; and to admit the validity of the latter because only schismatic. But where is the justice in making this distinction? If the ground be taken that lay-baptism is valid when the *correct form of words* is used, *why* is not the Mormon baptism as good as any other baptism administered by unauthorized hands? I cannot see that his heresy invalidates it, any more than viciousness of life on the part of the administrator vitiates the Sacrament of the Lord's Supper to the worthy recipient. The bishop's reply to the inquiries of the clergyman seems to evidence the great difficulty, if not downright inconsistency, of those who admit the validity of lay-baptism. For one, I look upon all baptisms as *equally* null and void, when performed by uncommissioned officers. L.

Fairfield, Con., Monday, Feb. 12.

The Editor's impression is that the greens should be taken down on the Festival of the Purification, but he hopes that the question will attract the notice of some correspondent who is better able than himself to answer it.

Still less able is the editor to answer the other question of his present correspondent; though whatever may be the opinions of himself or his correspondents on the subject of Lay Baptism, he would regret to see them expressed in the shape of opposition to the views of the now Presiding Bishop of our Church.

For the Churchman.

Mr. Editor,—Through the columns of the Banner of the Cross, which originally got its information from a sectarian—I believe a Methodist—paper, the Church has been made acquainted with a recent event in the diocese of Virginia far from being local in its character, interest, and influences. It seems a certain James H. M'Mechen, having been originally a Methodist preacher, received holy orders in the Church about four years ago, and has lately gone back again to the Methodists, and thereby incurred, according to our canons, the fearful sentence of degradation from the ministry.

This M'Mechen must be a very strange sort of man, is certainly no loss to the Church, and can hardly be expected to enjoy the confidence and esteem of the sect with which he has again connected himself. He says that his mind was never "fully established, *for any great length of time*, in the views on the subject of orders, as entertained by Episcopalians." What his views were on this subject *when he was ordained*, it is fair to gather from the fact of his making himself a layman that he might be ordained—for who ever heard of ordaining a man to the ministry of the Church of God, who is already in that ministry? Now about three years after his ordination, he writes to his bishop, "emphatically, that he was a *Churchman from conviction*, and was determined to do every thing in his power to promote the cause." It appeared, however, about a year after, that he had never been fully established, for any length of time, in Church principles. Therefore, between his ordination and this three years after, he must have undergone at least one mutation in his Churchmanship, to save him from having been a Churchman "for any great length of time."

In one of his fits of Episcopalian views, "he preached a series of sermons to his young and growing congregation on the Unity of the Church, Episcopacy, Confirmation," &c. Mr. M'Mechen afterwards informed his bishop, "that the effect of his sermons on the distinctive principles of the Church had been such as to drive away altogether many who had come to hear him, and whom he had hoped to draw into our communion, and that a most unfavorable impression had been made against his cause." The upshot of the matter is, that failing to play a successful game in the Church, he went back to his old friends the Methodists.

It is difficult to form a definite opinion as to the manner in which this gentleman presented "the distinctive principles of the Church." It would appear by a letter of the bishop of Virginia, [for which see last page,] that Mr. M'Mechen's views of such principles were by no means characterized by such qualifications as are usually known by the epithet High Church; and yet the disastrous consequences of his preaching those principles is made the ground of enlargement by the bishop on the evils of the High Church views of them, in clear intimation that *such* were the views obtruded by Mr. M'Mechen on "his young and growing congregation." If this was so, it increases the inconsistency of the man to a degree at which an exceedingly feeble or disordered intellect can be his only screen from charges deeply affecting his moral character, and of course utterly destructive of all claims to piety.

If he gave what some may laud as the milder and more moderate view of "the distinctive principles of the Church," what must be thought of the spiritual character of a section of the Church in which *such* views of the sacred and important subjects of "the Unity of the Church, Episcopacy, Confirmation," &c., issue in the driving away of the flock in disgust with the Church? It is most gratifying to the truly Christian heart that the Southern Churchman, the Virginia diocesan organ, promises increased attention to the distinctive principles of the Church. God speed the worthy editor in the execution of this his pious resolve!

As to Mr. M'Mechen, what cannot but be the painful discharge of Episcopal duty which passes on him the dread sentence of degradation from the ministry, will certainly excite in pious hearts much true sorrow for him, although we cannot regard the going out from us of such a man as any cause of regret to the Church. B. R. W.

For the Churchman.

Mr. Editor,—It is gratifying to find by the notice in your last of the examination of the General Theological Seminary, that the Daily Morning and Evening Service of the Church continues to be celebrated in the Chapel of that Institution. This is a happy indication of the spiritual character of the Seminary, while that true evangelical principle which leads to walking by faith, and not by sight, cannot fail to look with humble confidence for the divine blessing, in reference to itself and every department of its extensive influences, on an institution in which there is thus continually day by day presented to God, through Christ, the Church's solemn offering of prayer and praise.

Reflection on the subject has brought to my mind the effort now making, under the authority of the Trustees, for the improvement of the Chapel. This, at present, is very coarsely and incommodiously adapted to its sacred purposes, while there is also a necessity for appropriating it to many uses inconsistent with the hallowed associations with which true devotion dictates that we invest the place where prayer is wont to be made. Together, therefore, with the proper fitting up of the Chapel, the present project contemplates the providing of other accommodations, in a yet unfinished wing, for purposes not strictly devotional for which the Chapel is now used. The sum required for these objects will not be great. The general treasury, however, is at present incompetent to provide it. The Standing Committee of the Trustees have consequently authorized the work only on condition of funds being raised for that especial purpose; and a few hundred dollars will, I am informed, suffice.* Allow me, Mr. Editor, as an humble and ardent friend of the Church, to express the hope that the needed funds will not fail to be provided. Let every one who would promote the cause of true religion in the Church, send some contribution to this good work either to the Treasurer of the Seminary, William H. Harison, Esq., corner of Fulton and Church streets, or to the Dean of the Faculty, the Rev. John D. Ogilby, at the Seminary.

I have been sorry to hear that objection has been raised to this project on the ground that the present Chapel, which is within the Seminary building, is expected to be superseded by a distinct edifice on the Seminary grounds. This could hardly have originated with one acquainted with Seminary affairs. Such an one would know that the prospect of the Trustees' being able to erect a separate chapel is, alas! but too remote. Meanwhile strong considerations of devotional propriety, decency, and order, require the prompt and efficient completion of the present project. Objections of the above stamp should be effectually silenced by the fact that this movement is under the auspices and direction of the Standing Committee of the Trustees, who certainly are the best judges of the prudence and propriety of such a movement in anticipation of the future erection of a separate and permanent Chapel. E. T. D.

* I learn that the extent of the contemplated improvements will depend upon the amount of money received, and that a judicious appropriation, valuable to the Seminary and every way desirable in itself, might be made, in this matter, of any amount between $300 and $1000.

THE CHURCHMAN.

SATURDAY, FEBRUARY 25, 1843.

GENERAL MISSIONS OF THE CHURCH.

To-morrow, Quinquagesima Sunday, is the day for the united offerings of the Church to the cause of Missions. Let every person go to the House of the Lord prepared to make his oblation.

The Address of the Committee will be found on our first page. We regret that the speech of Mr. Cutler was not received by us in time for insertion.

The Essays in the Christian World, though superseded this week, are not forgotten. We shall have more to say of them in our next.

Scarcely had the last number of our journal been published, when we received the painful announcement of the decease of the Rt. Rev. Alexander Viets Griswold, D. D., the Presiding Bishop of our Church.

The crowning distinction of Bishop Griswold's character, was his eminent simplicity and humility. It was this that disarmed opposition, and made all love that knew him. He possessed also a naturally sound and inquisitive mind, which he had enriched, by patient industry, with varied and extensive learning. As a bishop, he was indefatigable in discharging the duties of his high and holy office, and had the power, to an unusual degree, of securing the esteem and veneration of his clergy. The younger clergy in particular always found in him an able counsellor and a warm and steadfast friend. His memory will be gratefully cherished in the Church.

The decease of Peter Augustus Jay has left a blank among us which no one else can supply. The qualities for which Mr. Jay was distinguished may be found separately in many persons, but to what man living can we now point, in whom they are united? It was not alone the inflexible integrity of Mr. Jay, nor his sound and penetrating judgment, nor his professional learning, nor his indomitable firmness, nor his remarkable purity and delicacy of sentiment, nor yet his gentleness and suavity of manners, nor the all-pervading piety of his life, but it was the rare union of all these endowments and graces which gave a peculiar charm to his name, and secured for him his very distinct and elevated position in the community. Mr. Jay was a Churchman from education and conviction, especially attached to the Protestant features of our Church, and always ready to aid her clergy and to promote her charities by his invaluable counsel and real "labors of love." The loss of such a man will be deeply felt.

We must now claim the privilege of offering the tribute of a mournful heart to the memory of one who is less known to the world, but who has earned a right to the grateful remembrance of the readers of the Churchman. We allude to Mrs. Sarah Walden Cooke, whose contributions, occasionally in prose, but most generally in verse, have for some years past enriched our columns. The editor has indulged the hope, which he has not yet surrendered, of being able to give a more detailed and elaborate notice of Mrs. Cooke's life and character; but though thus far disappointed in this, he can no longer delay a hasty and imperfect expression of his sense of the loss which the readers of the Churchman have sustained in her death. Mrs. Cooke possessed a naturally vigorous and most active mind; and in the warmth and disinterestedness of her affection she was surpassed by none. The Church was ever uppermost in her thoughts; she knew and loved it in its Catholic aspect, and prized it as the medium of communion with her God and Saviour: and the fortitude and resignation with which she bore a most excruciating and protracted illness, and the tranquil joy with which she exchanged this life, as we trust, for a better, were not the least blessed and peaceful fruits of her faith. The expression of her thoughts in verse was never a labor, but the natural movement of her mind, and seemed to be really resorted to as a refuge from care and distraction, and as a solace under the pains of disease. The following lines, composed some months since, under a feeling of momentary depression, were at the time handed by her to the editor, who then deemed them of too private a nature to be obtruded on the public eye. But their author is now above and beyond the applause and the censure of this world; and the editor feels free to commend them to his readers, with a heavy heart, as the last effusion of one who has laid both them and him under obligations which deserve to be thankfully acknowledged and long remembered.

WORDS OVER A GRAVE.

Did she suffer long? O yes! and 'tis best
To wipe our tears, when such weary ones rest;
Fond hearts watch'd o'er her, for many a day,
Lest life's torn petals should fall to their clay:
But they fell to their clay.

Did she sorrow to live, when her husband was near?
There lay 'neath her eyelid an unshed tear,
But it trickled not till her boy drew nigh,
And ask'd his pale mother *never* to die!
Never to die!

Did mind flit from her, with death afar,
And left it the gate of the grave ajar?
While tenantless life, outlined as before,
Was the shadow of mind through that open door?
Through that *open* door.

No—praise to Jehovah! for mercy thus shown,
The Light and its shadow at once were withdrawn;
Yet she trimmed her Faith, ere she went away,
God grant there was oil in the lamp that day,
In the lamp that day.

The funeral train like a gulf-stream wound,
Through the ocean of life that was heaving around,
In silence it moved, as the wreck they bore,
Where the grave stones pebble the churchyard shore,
The churchyard shore.

We lingered long by that cold grave side,
While back to the world swept the funeral tide.
Far from the death-beach it ebb'd away,
Nor miss'd from its bosom a drop of spray,
A drop of spray.

And must dust absorb it? Ah, no!—if she shone
Among Christ's jewels, a precious stone—
When judgment shall open the grave's rough shell,
She may lie a pearl—but we cannot tell—
We cannot tell.
S. W. C.

The following tribute of another private correspondent is a fit accompaniment to the above:

S. W. C.

Why should we mourn thee?
See, the captive bird
Hath burst its prison bar, and wanders free
Through the clear ether, till no more is heard
Its minstrelsy.
Should we deplore its flight,
As up the blue expanse with quivering wings
Exultingly it springs,
Spreading its pinions toward the throne of light,
And leaving far behind the land of chains and night?

Why should we mourn thee?
When the exile lone,
Homeward returning, from afar espies
His cot's low roof with verdure overgrown,
'Mid the green foliage where embowered it lies;
And pressing forward with a bounding heart,
And quicken'd footstep, gains the destin'd spot,
From its lov'd shelter could we say, Depart,
And seek again the pilgrim's weary lot—
Each hardship o'er, each peril now forgot?

Why should we mourn thee?
Gifted one, thy lyre
Gave the sweet echoes of thy soul's warm lay:
Strings such as angels sweep, the golden wire
That vibrates to a seraph's touch of fire,
The holy, holy song
Immortal lips prolong;
These were *thy* high aspirings, and thy robe of clay,
Bound but thy spirit-wings, which longed to soar away.

Why should we mourn thee?
In thy bright abode
Pain is unknown, and sorrow hath no place,
The heritage alone of those who trace
Life's thorny road.
'Tis for ourselves we weep,
Poor earth-bound prisoners still,
On our toilsome way and steep,
With our load of care and ill;
But for thee, sweet songstress, thee!
Be our purest praises given,
Like the captive bird made free;
Like the exile, joyously,
Thou hast gained thy home in heaven,
And thine earthly lyre,
Though quenched its fire,
Will echo again, 'mid the angel choir.
M. N. M.

The English papers received by the Acadia contain much matter of interest, but we can do no more this week than give a condensed summary.

Mr. Mosely has resigned the editorship of the British Critic, and Mr. Newman has resumed it.

The Bishop of St. David's has published a Charge which contains a calm and elaborate examination of points now controverted in the Church. The apparent design is to show that there is no difference of principle between the contending parties.

The Rev. Bernard Smith, late rector of Leadenham Lincolnshire, has left the Church and joined the Romanists.

The Rev. Robert Daly, D. D., Dean of St. Patrick's, has been preferred to the Bishopric of Cashel and Waterford. The consecration was to take place on the 29th ult.

Great efforts are making to oppose the contemplated union of the sees of Bangor and St. Asaph.

The Bishop of London has been so unwell as to be unable for three weeks to attend to his clerical duties.

An Oxford Master of Arts (supposed to be Mr. Golightly) has been attempting to excite the horrors of the credulous by an account of two clergymen, one of whom declared that he saw no reason why persons holding Roman Catholic opinions should not teach in the Church of England, and the other of whom gave as his only reason for not going over to the Romanists, that Mr. Newman, on whose judgment he relied, still remained in the Church. With this was mixed up a story of clergymen who had embraced Romanism being encouraged by Romanists to retain their livings in the Church. It comes out in the sequel, that the Oxford M. A. is an officious and credulous gossip, and there is no reliance to be placed on his statements.

The conversion of a Miss Young, the daughter of a widow lady and dependent on her mother for support, and who has lived nearly all her life in the retirement of the country, has been blazoned in the Romish papers with more than the usual accompaniments of falsehoods.

The Rev. W. Topley Humphrey, late a missionary of the Church Missionary Society at Mayaveram, has returned to England, and published the entire correspondence in relation to his difficulties with the Society.

Some sensation has been created by the conversion of Mr Phelp, the minister of the Unitarian Chapel, Blackwater-street, Manchester, to the Anglo-Catholic Faith.

The History, Object, and proper Observance of the Holy Season of Lent; *by the Rev. Wm. Ingraham Kip, M. A., rector of St. Paul's Church, Albany.* Albany: Erastus H. Pease, 82 State st. 1843.

The voluminous work of Dr. Gunning, and the very curious and instructive work of Bishop Hooper, on the history and origin of the Lenten Fast, are neither accessible nor suited to ordinary readers; and it was therefore an excellent thought of Mr. Kip to write a new treatise on the subject which should combine devotional reflections with historical information. In carrying out the plan he has rendered a most valuable service to the Church, and we would earnestly recommend his book to our readers. It may be had at Mr. Blake's, 77 Fulton st.; also at Appleton's, 200 Broadway.

Maryland.—We have many cheering indications from this important diocese. The pamphlet which we mentioned last week, ("Quare Impedit,") and which is said to be the production of an eminent member of the legal profession, is making considerable sensation. The reprint of Ratramn, of Bishop Bull's Vindication of the Church of England, and other works which have been advertised in our columns, show that the press is working in the right direction. St. James's Hall, near Hagerstown, under the rectorship of the Rev. John B. Kerfoot, assisted by the Rev. Russell Trevett, and an efficient corps of instructors, holds out the best prospects for education—such as might be expected from a scion of St. Paul's College. If we have not before spoken of Bishop Whittingham's sermon at the opening of this institution, it has not been for want of admiration of its excellence and adaptation to the occasion.

Among these encouraging tokens may be mentioned the appearance of a second edition of Bishop Whittingham's Discourses on the Evangelical Priesthood, in the preface to which the bishop makes such strong points of defence against the assaults of a Romish antagonist, as must tend, we think, to allay the fears of the excellent rector of Christ Church and his friends; and to convince them that they are, as we have all along said, in substantial agreement with their bishop on the doctrine of the Eucharist.*

* An incidental point of the Bishop's preface is the discrepancy of Roman divines as regards the essence of the Sacrifice; and in pressing it, we are sorry to see that he has been betrayed by Bishop Morton into a defective statement with respect to Bellarmine. Bellarmine expressly excludes the consumption of the sacrament by the people from being any part of the sacrifice; and though he makes consumption by the priest to be an essential part, he does not make it the whole essence; agreeing with Alan and others, so far as to allow that the consecration pertains to the essence. The very refinements, however, of Bellarmine, the shifts to which he is put, the checks which he has been obliged to contrive, and the clear refutation which he has given of what still continues to be the popular Roman theory on the subject, show the perplexity of the case, and abundantly sustain the animus of Bishop Whittingham's assertion. Our chief regret is that the limits of a short preface did not allow the bishop to state his argument at greater length, in which case it would have been more effective.

ST. JAMES'S CHURCH, PAINESVILLE, OHIO.

Mr. Foote, one of the wardens of this church, is now in this city soliciting donations in its behalf. The facts are briefly stated in the annexed letter of Bishop M'Ilvaine, and we earnestly commend Mr. Foote's application to the consideration of our readers:

Gambier, Dec. 6, 1842.

To any who may be induced to listen kindly to the application by Mr. Foote, in behalf of St. James's Church, Painesville, I beg to express the opinion that unless the measure of assistance asked for is obtained, the church will be sold for debt, and the effort of many years to establish a parish of the Episcopal Church in Painesville will come to nought. I believe the parishioners have done what could be reasonably expected of them to relieve their parish of its embarrassments. No unreasonable expense was incurred in the building of the church. It is plain and modest. Had times continued as they were, the people would have asked no aid. They have an able and faithful minister, who remains with them at a great expense of personal comfort, on account of the influence of the lake winds upon his lungs, that he may see them established. It would be a matter of great grief to him and me, as well as the little flock whom he leads, should his church be sold, his people scattered, the subscriptions they have made contingent upon the raising of the whole sum lost, and the labor of ten years disappointed for want of about seven hundred dollars. The character of Mr. Foote, and his representations of the state of the parish, may be fully relied on.

(Copy.) Charles P. M'Ilvaine, Bishop of Ohio.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests to be informed, as early as practicable, what consecrations of churches will be expected, and when it is supposed they will be ready.

From the Christian Remembrancer.

Dissertazione sul Sistema Teologico degli Anglicani detti Puseysti [sic] letta nell' Academia di Religion Cattolica, *il di 30 Giugno*, 1842, *da* Monsignor Carlo Baggs, *Rettore del Collegio Inglese. Estratto dagli Annali delle Scienze Religiose.* Vol. 15, Num. 43. Roma, Tipografia delle Belle Arti. 1842. 8vo. Pp. 35.

The very tritest among the *loci theologici* of the day is the supposed identity of "the Tractarians" with the teaching of the Roman Church. We are in a hurry to arrive at our immediate point, so we shall waste no time in proving the existence of this impression: in fact, we might as well attempt to prove the existence of St. Paul's itself. Go where you will, read what you will, look where you will, the same image presents itself; universal nature has put on one monotonous hue; the Tractarian medium colors every landscape; sunlight and cloud are alike one neutral tint; the one vast wrangle takes every property of nature and of spirit;—it cools the dowager's muffin, it corks the epicure's wine, it wrinkles the maiden's brow, it aggravates the testiness of dotage: deep down in the Carinthian mine are heard troubled whisperings of the Oxford Tracts, and No. 90 is scratched as a memorial on the Pyramids. Puseyism! Every one has heard of it, and every one knows what it is. District visitors and aldermen—divinity professors and pew-openers—pot-houses and proprietary chapels—spouting clubs and the Stock Exchange,—all are equally learned, and, wonderful unanimity! all are agreed. The Christian Observer and the Weekly Dispatch—the placards on the wall and the Visitation Sermon—the City Mission and the Bengal Hurkaru,—all ring one cuckoo note—"Popery in disguise!"—"Oxford and Rome!"—"Semi-papists!" One might as well deny that the sun shone at mid-day, as doubt that the Tractarians were only Jesuits masked in English surplices: to dissent from this were to be scouted alike in drawing-room and tap-room,—so we give it up.

True, it may be that the parties who are thus put together by their friends reclaim against the forced alliance: like an ill-assorted couple told by their prudent parents to do the amiable to each other, they keep at a safe distance; they do all they can to show that they are not engaged; they are positively uncivil in public, and are never seen together in private. But all this, we are told, is only to blind the world to the real truth; it is but throwing dust in the popular eyes; it is the old story of *amantium iræ*: so, be it that the parties are ever so much at variance, be it that they proclaim their differences on every occasion, all this is to go for nothing; it means nothing,—or, if any thing, rather the strength of some secret love than what it seems to betoken—irreconcilable variance.

But, seriously, this is just the state of the case between the leaders of the present theological movement and the Church of Rome: Mr. Newman may write a thick octavo volume, especially directed against the unscriptural and unprimitive teaching of Romanism; Dr. Pusey may, in letter after letter, pointedly and even painfully draw out a long and saddening catalogue of sins, not only permitted, but prescribed, by the chief doctors of the papal obedience; tract after tract, and writer after writer, may reject, protest, plead, condemn—but all in vain; the case is judged; papists we are and must be, whether we confess it or not, whether we like it or not.

"Sic visum Veneri: cui placet impares
Formas atque animos sub juga ahenea
Sævo mittere cum joco."

And if this be so with one reluctant party, how stands the case with our yokefellow? Are there no thunders of dissent along the blue Italian skies? Is the time-honored Lion of the Vatican all bland and yielding? Are there no murmurs against this new alliance in the halls of the Curia? Let us hear Monsignor Carlo Baggs.

Dr. Baggs succeeded Dr. Wiseman as Rector of the English College in Rome, an office which he now holds. An Englishman by birth, we believe that he has not been appointed to the (so-called) English Mission; which fact may account for the somewhat slender acquaintance with the details of the present controversy which he displays; an acquaintance, however, which we feel bound to add, could only be gained by personal residence among us for the last ten years. In literature, he is known for a lecture on the Supremacy of the Pope, and also for a letter to Mr. Burgess, now of Chelsea, but then English Chaplain at Rome, on some point which the latter gentleman hazarded in a volume of travels. Altogether, we believe Dr. Baggs to be possessed of an adequate reputation; and perhaps the fact that he has resided altogether at Rome, may strengthen his testimony, standing apart, as the Anglo-Roman rector does, from all local and temporary prejudices. We mention this the rather, because many persons might justly be surprised at the very offensive appellation which Dr. Baggs has thought proper to affix to the system upon which he lectures: in the mouth of any but a foreigner, such phrases as "l'autore Puseista, *passim*, "il rev. sig Oakeley Puseista," "il sig. Ward Puseista," (p. 31,) are as vulgar and coarse as they are ridiculous. Had Dr. Baggs been aware, that, by common consent, they are relegated to the scullery and the Record newspaper, he would not have put himself out of the pale of decent controversy by condescending to such dirt. We suspect, however, that this sort of language betrays a graver disqualification in Dr. Baggs for the work which he has undertaken, than the mere accident of residence. In the Rector of the English College we might have claimed some little acquaintance with the English divines,—at least with the Prayer Book of our English Church; but Dr. Baggs, good easy person! lectures on with the most implicit faith that Dr. Pusey, to take a single example, was the very first person who ever taught baptismal regeneration in the English Church. "It is supposed that the name of Puseyite* given to the disciples of this school, arose from this last writing of Dr. Pusey; (Tract on Baptism;) because the doctrine it maintains has been openly branded as heresy by the Anglican Protestants."—P. 16.

Our immediate reference to Dr. Baggs's lecture is not to refute it, or to pronounce upon its value or conclusiveness, one way or the other; but simply to make use of it as an independent testimony only to this single fact—that be Puseyism (to use his own word) or be Tractarianism (to use Mr. Fish's) true or false, be it scriptural or unscriptural, catholic or uncatholic, Anglican or anti-Anglican, protestant or unprotestant, anyhow it is not Roman; and thus far Dr. Baggs is as good a witness as we could have brought into court, worth a thousand Tablets and True Tablets, and the other sweepings of the low Romanism of this country. It may suit vulgar Romanists, as we have often said, to identify the Oxford school with Rome, and this for the same purpose that the Jesuits, two centuries and a-half ago, disguised themselves as Puritans, *viz.*, for the purpose of dividing the Church, knowing that "united we might do anything;" but there are Romanist divines too high-minded and honorable for this trickery, and Dr. Baggs is one of them.

It is allowed on all sides that the celebrated Tract No. 90 was the nearest approximation to an apology for Rome: how does it appear to Dr. Baggs?

"In this 90th Tract the author seeks to reconcile the Anglican Thirty-Nine Articles with the Catholic doctrine, and especially with the decrees of the Council of Trent. It was hoped at first, by some, that this would be an important step to prepare for the union of Anglicans with that afflicted Holy Mother Church which they had so long abandoned. The author, however, in his letter to Dr. Jelf, written in March, 1841 says, 'I can declare most honestly, that my reason for writing and publishing it, without which I should not have done it, and which was before my mind from first to last, was *the quieting the consciences* of persons who considered [falsely, as I think†] that the Articles prevent them holding views found in the primitive Church' (Postscript, p. 1.) He says again, 'I was led especially to exert myself with reference to this difficulty, from having had it earnestly set before me by parties I revere, to do all I could to keep members of our Church from straggling in the direction of Rome.' (Letter, p. 29.) Pusey teaches the same in his letter to Jelf. *It is clear then that it is not union with the Church of Rome, but perseverance in separation, which is the object of Tract 90.*"—*Dissertazione*, p. 18.

Again, on the distinction drawn between œcumenical and general councils, after quoting Dr. Pusey,‡—

"Divines of the Roman communion might, if God hereafter should give them repentance, rescind the Council of Trent, as not being a Council truly General and Œcumenical. But they approach to us, by abandoning what is Romish, and adhering to what is catholic in their Church, and we maintain what is catholic, and approach not to what is Romish:"

Dr. Baggs proceeds,—

"Such principles certainly *give no hope* for the union of such authors with the Catholic Church."

In like manner the Romish Doctor proves the opposition which exists, not between the Thirty-nine Articles and the Romish doctrine, but between the (so-called) Tractarian gloss on the Articles; and concludes, in each separate case, that such writers were definitely pledged against any union with Rome; he sums up thus:—

"In short, it is lamentable to see how much *hatred against the faith of Rome* is nourished by each of the professors of whom we have spoken. Thus, for example, Mr. Newman says, 'the corrupt system of Rome cannot be reformed, it can only be destroyed; and this destruction would be its reform.' (Letter to Bishop of Oxford, p. 15;)§ and Pusey, writing to Jelf, after having heavily calumniated the ecclesiastics of Rome, cites a saying of some one, 'Roma veduta, fede perduta.' When we hear such things said against the Rock upon which Christ has founded his Church, we will content ourselves with exhorting," &c.—P. 32.

A more unimpeachable testimony is the following, which, though somewhat of the longest, we transcribe.

"Now what is the object of these works? [the Tracts for the Times] Here are the very words of Tract 72, entitled, 'Archbishop Usher on Prayers for the Dead.' 'The objects of making the above extract from his learned work have been as follows: first, in order to present before the reader a clear and conclusive argument against the Romanists, whose tenet of Purgatory seems therein to be fairly encountered and exposed. This, be it observed, *is proposed as the chief object of this series of Tracts, viz., to erect safe and substantial bulwarks for the Anglican believer against the Church of Rome,*—to draw clear and intelligible lines, which may allow him securely to expatiate in the rich pastures of Catholicism, without the reasonable dread, that he, as an individual, may fall into that great snare which has bewildered the whole Latin Church—*the snare of Popery.*'—P. 54.

"In the same strain we read in Tract 71, which Newman, in his letter to the Bishop of Oxford, acknowledges to be his own:—'It will be the object, then, of these Tracts, should it be allowed the editor to fulfil his present intention, to consider variously the *one* question with which we are likely to be attacked, Why, in matter of fact, we remain separate from Rome?' (P. 2.) In it the author proposes a defensive position as that which the Anglicans should adopt against the Romanists, as he calls them; with consummate astuteness [con somma astuzia] he counsels his readers to avoid fundamental questions, such as the authority of the pope, the rule of faith, the Real Presence;∥ and to put forward rather what he calls the 'practical grievances' to which he pretends that Christians in the Romish communion are subject, such as the denial of the cup to the laity, the necessity of the priest's intention to the validity of the Sacraments, the necessity of confession, the [unwarranted] anathemas of the Roman Church against heretics, (amongst whom there may be the relations and friends of one who thinks, perhaps, of becoming a convert to Romanism,) purgatory, the worship of images, the invocation of saints; as an illustration of which he gives the solemn blessing pronounced by the pope on Easter Sunday. He then maintains that we ought not to be content with the decrees of the Church—for example, with the Tridentine decrees; but that we should interpret these decrees by the practice of the Roman Church, and the teaching of its doctors. For example, the author admits that the decrees of Trent, with regard to image worship and the invocation of saints, may admit an honest interpretation:—'Now we know, in matter of fact, that in various parts of the Roman Church a worship approaching to idolatrous is actually paid to saints and images, in countries very different from each other, as for instance, Italy and the Netherlands, and has been countenanced by eminent men and doctors; and that, without any serious or successful protest from any quarter.' (P. 17.) These authors, although better instructed than their predecessors in catholic things, are wont sometimes to disfigure not only the practices, but also the doctrines of the Catholic Church; and it would not be difficult to make a selection of their mistakes upon this matter. . . . . . *The intention of the Tracts being to oppose Catholicism, in them styled Romanism,* it will not excite surprise to discover that, besides many passages dispersed here and there against the Catholic Church, there are some entire Tracts directed against transubstantiation and purgatory, and that they give an anti-catholic interpretation to prayers for the dead."—Pp. 14-16.

From all which we draw this brief and intelligible conclusion. Here is Dr. Baggs, a sensible and accomplished Romanist himself, sitting down to discover the real gist of the Tracts for the Times; from a patient study of these volumes, he finds their authors uniformly avowing their intention as controversial *against* Rome; he not only gives them credit for sincerity in this the object which they proclaim, but he goes on to prove that their tracts, their reasons, their explanations, are utterly inconsistent and irreconcilable with the accredited teaching of the Roman Church. He says over and over again, that the Oxford are not Catholics, that they misunderstand Catholicism, that they misrepresent it, that they have nothing in common with it: and as he studiously identifies Romanism with Catholicism, it follows most certainly that they have nothing in common with Romanism. And this is all that we contend for, *viz.*, that Dr. Baggs has admitted, in his Italian dissertation, that the object of the Tracts for the Times (we may lay aside the inquiry whether successful or not) is exactly that which the authors all along have avowed, and their opponents all along have denied: *i. e.*, to oppose, and not to uphold, the Roman system; to develop, in pure primitive catholicism, not a half-way house to Rome, but a safe port from it. And it seems superfluous to add, that, if we want to know what Roman doctrine really is, and if he pronounces that "Puseyism" (to use his own ugly phrase) is not it, nor anything like it, he is a far higher authority in such a question than the *learned divines* of Bath and Cheltenham.

Before parting with the (for the most part) candid and right-minded rector of the English College, it is well to notice that he falls into the error of attributing the Tracts on Reserve, &c., to Mr. Newman, (p. 17;) and we must beg very earnestly to protest against the offensive and sneering way in which he speaks, not only of Dr. Pusey, but of high religious exercises.

"Pusey maintains that the above five sacraments are sacraments only in the sense of *sacramentalia;* and therefore he calls preaching, the creed, prayer, Holy Scripture, martyrdom, and *even his beloved fasting* (*ed anche il suo prediletto digiuno*) sacraments."—P. 24.

Such a sarcasm at holy things is worthy of the Record, rather than the Annali delle Scienze Religiose. And we think it very unfair in Dr. Baggs (p. 33) to cite from Tract 81, (p. 4,) these words—

"All that is necessary for enjoying the privileges committed to the Church, is belief in the Apostles' Creed, and that teachable spirit that does not introduce novelties."

Here the Italian doctor stops,—the tract writer proceeds—

"*upon it;* but in her articles and liturgy she aims at directing into the truth, in all its parts, such as wish 'to follow on to know the Lord.'"

* It seems but fair to add the Rector's apology for the use of this term:—"Io mi servo della parola Puseisti (benche essi lo rigettino) non per disprezzo, che anzi li vorrei trattare con tutta cazità e rispetto, ma perche il termine che si capisce meglio degli altri;" (p. 14;) which seems to amount to this, that, fair or unfair, true or false, I will use a nickname, even though its use should preclude all controversy by begging the disputed question, simply because it is—the most vulgar.

† This clause Dr. Baggs omits.

‡ Dr. Baggs is wrong in stating that Dr. Pusey considers the infallibility of true general councils as an opinion *inter pie credibilia*, and not a point of faith. The Oxford professor *quotes* this from Hammond.

§ This reference is defective, as are very many of those adduced by Dr. Baggs; and since we have not an opportunity of searching for the original, we have taken it from the Italian: of the substance, though not of the very words, we are certain from recollection. Dr. Baggs might have added, "While this system exists we can have no peace with that Church of Rome," (Newman's letter to Jelf, p. 21;) "Till Rome moves towards us, it is quite impossible that we should move towards Rome," (Tract 75, quoted *ibid.* p. 33;) and were this the place, the list of such passages might be extended almost indefinitely from the same author.

∥ It is obvious that Dr. Baggs states Mr. Newman's object with considerable unfairness: it is not *fundamentals* which Mr. Newman avoids; but he reserves *abstract* and *sacred* subjects. The controversy must begin with practical subjects, and for this reason: if a prejudice, in its high sense, is raised in favor of the Anglican system by a simple contrast with the practical errors of Rome; enough is done for common minds, which are unfit for high and holy discussions: by establishing this presumption against Rome, there the matter rests, and ought to rest, *for them.*

DIOCESAN MISSIONS.

At a meeting of the Missionary Committee of this Diocese, on Tuesday, February 21, the following Missionary Stations and Missionaries were appointed:

For One Year from the First of April next.

Albany County. Cohoes, the Rev. Edward F. Edwards, Deacon. Rensselaerville, and Greeneville, Greene County, the Rev. Robert Washbon.

Columbia County. Clermont, the Rev. Ravaud Kearny.

Delaware County. Walton and Franklin, ———.

Dutchess County. Pleasant Valley and Lithgow, the Rev. Sheldon Davis.

Essex County. Ticonderoga, ———.

Greene County. Cairo, the Rev. George Sayres. Oakhill, the Rev. James Thompson. Windham and Prattsville, and Gilboa, Schoharie County, ———.

Herkimer County. Fairfield and Norway, the Rev. William Baker.

Montgomery County. Port Jackson and West Charlton, Saratoga County, the Rev. Orsamus H. Smith.

Otsego County. Exeter and Monticello, ———. Gilbertsville, the Rev. Joseph Ransom. Westford, the Rev. Sturges Gilbert.

Putnam County. Patterson, the Rev. Albert P. Smith, Deacon.

Queens County. Cold Spring Harbor, and Huntington, Suffolk County, the Rev. Isaac Sherwood.

Saratoga County. Stillwater and Mechanicville, the Rev. Reuben Hubbard.

St. Lawrence County. Canton, the Rev. Thomas P. Tyler. Waddington and Norfolk, the Rev. John A. Childs.

Suffolk County. Islip, the Rev. Daniel V. M. Johnson. Setauket, the Rev. Charles Seabury.

Sullivan County. Monticello, the Rev. Edward K. Fowler.

Ulster County. Esopus, the Rev. Albert D. Traver. Marlborough, the Rev. George W. Fash.

Washington County. Hampton, the Rev. Lucius M. Purdy. Sandyhill and Fort Edward, and Glens Falls, Warren County, ———. Whitehall, the Rev. Maunsell Van Rensselaer, Deacon.

Westchester County. North Salem and Somers, the Rev. David H. Short.

For Six Months from the First of April next.

Albany County. West Troy, the Rev. William H. A. Bissell.

Herkimer County. Little Falls, the Rev. Edward Livermore.

Ulster County. Kingston, the Rev. William A. Curtis.

The following are the Committee's Rules and Regulations relating to Missionary Stations and Missionaries.

Article I. Missionary Stations may be appointed by this Committee at any meeting.

Art. II. When two or more places are named together as a Missionary Station, and either of them shall separate from the connection, except with the consent of this Committee, the congregation so separating shall cease to participate in any benefits of the Missionary Fund.

Art. III. In addition to the place or places named as a Missionary Station, the Missionary of that Station shall supply such other contiguous place or places, and

with such frequency, as may be directed by the Bishop; or in case of his inability to act, or in case of a vacancy in the Episcopate, by the Clerical members of this Committee.

Art. IV. The stipend to be paid to each Missionary shall be at the rate of One hundred and Twenty-five Dollars per annum, payable on the first day of the months of January, April, July, and October, in each year, provided there be funds in the treasury for the purpose.

Art. V. The Missionary stipend shall in all cases be considered as attached to the station, and payable to the Missionary only as belonging to that Station; and the stipend shall in all cases be paid to the Missionary directly, and not through the Vestry of any parish at that Station, nor shall it be considered as forming a part o. any contract between said Missionary and the Vestry.

Art. VI. Every Missionary shall be resident in his proper Station, nor shall the stipend be payable to him until he is thus resident: and absence from his Station, except for reasons reported to the Bishop and approved by him, shall involve a forfeiture of the stipend for the period of such absence.

Art. VII. The appointment of Missionary Stations and Missionaries shall be made annually, nor shall any appointment be considered as extending, except it be renewed, beyond the year. The stated annual appointments shall be made at a meeting to be held in the month of February in each year, said appointments to be for the year commencing on the first day of April ensuing. Appointments may also be made at other periods of the year, but not for a longer time than until the first day of the next April. Provided always, that this Committee retains the power of discontinuing, at any time, the appointment of a Station or a Missionary, with the sanction of the Bishop.

Art. VIII. The annual reports of the Missionaries shall be made to the Bishop, or in case of a vacancy in the Episcopate, or the Bishop's inability to act, to the Clerical members of this Committee, by or before the 15th day of September in each year.

Art. IX. No re-appointment of a Missionary shall be made, except for special reasons it seem otherwise good to this Committee, unless he shall, for the past year, have caused to be made, in his congregation or congregations, all the contributions required by the Canons, and unless he shall have made his annual report to the Bishop in the form set forth by him.

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It is also expected that the Missionaries and their congregations faithfully exert themselves to further, by all proper means within their power, the objects of this Committee; and that the Missionaries report, from time to time, to the Bishop, or in case of a vacancy in the Episcopate, to the Committee, what may have been accomplished in this way, and all matters which they may deem interesting and important to be known.

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The sum of $1044 is needed by the Treasurer to enable him to meet the payments that will become due on the first of April next.

The present expense of our Diocesan Missions is about $4000 per annum.

GEORGE MONTGOMERY WEST.

If the proposed book of the N. Y. Evangelist is to have an Appendix, as suggested by one of our correspondents, for the notice of such clergymen as have been deposed from the ministry of our Church, and received with open arms by Presbyterians, &c., the annexed paragraph will be a valuable item.

BROOKLYN PRESBYTERY.—"Whereas, in the case of the Rev. George Montgomery West, alias Dr. West,* who was suspended from the functions of the ministry and the communion of the Church in the summer of 1841, 'until he shall give satisfactory evidence of repentance,' he having, through all that time, in the judgment of the Presbytery, evinced no such evidence, but, on the contrary, at his last interview with the Presbytery, having shown on incorrigible contumacy, and set at defiance the discipline of the Church, declaring that henceforth he would respond no more to the jurisdiction of the Presbytery; and there being good cause to judge that the protection of the Churches and the ministry at large requires in his case both the ultimate acts of discipline, and their promulgation to the community,—therefore, it was unanimously

Resolved, That the Rev. Geo. Montgomery West aforesaid be, and he hereby is, deposed from the dignity and function of the ministerial office, and excommunicated from the Church of God; and that this solemn sentence, which was immediately followed by prayer for the blessing of GOD to accompany it in his reclaim and ultimate restoration, be published in the New York Observer, the New York Evangelist, the Christian Observer of Philadelphia, and such other papers in the United States as feel interested in the honor of religion, and the purity of the Christian ministry."

A true extract from the minutes of the Presbytery of Brooklyn, N. Y., at their adjourned sessions in that city, on Wednesday, Feb. 8th, 1843.

Attest, W. B. LEWIS, Stated Clerk.

* The Presbytery have ascertained from Mr. West himself that he has received the degree of Doctor in Divinity, from no College, University, or chartered institution in the world.

From the Christian Witness.

BOSTON, Feb. 17, 1843.

DEATH OF THE RIGHT REV. BISHOP GRISWOLD.

It has pleased ALMIGHTY GOD, in his wise providence, to take out of this world the soul of our right reverend father.

On the afternoon of Wednesday last, the bishop left home in his usual health, to call upon the assistant bishop, and on reaching his house he suddenly fell upon the side walk, before the window of Bishop Eastburn's study. An individual a few paces off saw him fall, and immediately coming to his assistance, helped him to rise. He asked the bishop if he was hurt, and he replied that he feared he was badly injured. Wm. Appleton, Esq., being in the vicinity, was in an instant at his side, and took his arm to support him as he walked towards the door of Bishop Eastburn's house. On the steps his limbs gave way, and he was carried into Bishop Eastburn's study, where he was extended upon the floor, and medical assistance directly sought. Two of our most eminent physicians were almost instantaneously present, and, they pronounced at once that he was in a dying state. In the space of five or six minutes after his fall, the bishop, without a struggle, breathed out his last breath. The manner of his dissolution was sudden, and were it for man to choose, we might have wished that he had had more timely warning of his approaching end; not for his own sake, for his work was done, and well done, but that the living might have been edified by the godly counsels and the patient example of resignation and peace, that would have been heard and seen at his dying bed. But GOD's appointed time had come, and we bow to his sovereign will.

Our departed friend and father was "ready to be offered," he had "fought a good fight," he had "kept the faith." All things in the diocese, over which he had presided, were "set in order;" but six weeks ago, a man after the bishop's own heart, was consecrated to assist and succeed him in the apostolic office, and, by a singular Providence, the venerable prelate lays himself down to die in the study of his successor, as though he came to leave his mantle with his younger brother, and to resign to him with his own hands, the commission which he had so long and so faithfully discharged.

We cannot, at this time, enter upon a protracted and elaborate eulogy of the character of him, whose death will carry pain into so many hearts. He needs none. His example is before the world, a bright example of piety and humility; his praise is in all the churches, and every one who knew him is ready to rise up and call him blessed.

The cause of the bishop's death was, probably, an attack of disease in his heart, to which he has been accustomed, aggravated by his fall. He was in the seventy-seventh year of his age, and the thirty-first of his episcopate.

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The following resolutions were passed by the Vestry of Trinity Church, at a special meeting of that body, in consequence of this providential bereavement.

At a special meeting of the Wardens and Vestrymen of Trinity Church, held on Thursday, the sixteenth day of February, A. D., 1843:

Voted, That this Vestry feel with deep sensibility, the loss which the Episcopal Church has sustained in the sudden death of the Right Rev. Alexander V. Griswold, Bishop of the Eastern Diocese, and senior of the house of bishops in the United States.

Voted, That we entertain the highest veneration for the memory of our Diocesan—a grateful admiration of his deep seated and unaffected piety, singleness of heart and purity of purpose, and a recollection of the many virtues, by which his official and personal character was adorned.

Voted, That our Church sincerely deplore this afflictive event, and unite with our brethren of other churches in expressing an unfeigned respect and esteem for the character of our departed spiritual guide and unwavering friend.

Voted, That the relict and family of Bishop Griswold be furnished with a copy of the above votes, accompanied with the assurance of our sincere condolence and sympathy in this bereavement, and that his memory will be cherished by the members of our Church with the most affectionate remembrance.

[The resolutions of Christ Church in our next.]

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From the Boston Mercantile Journal.

FUNERAL OBSEQUIES.

The funeral obsequies of the late Bishop Griswold took place this morning, at Trinity Church. That spacious edifice was crowded to overflowing; and it need not be said that the services were of the most interesting and solemn character. The burial service of the Episcopal Church is always solemn and impressive, but on this occasion it seemed unusually so. Many were affected, as they were never affected before, and eyes unused to weep were now suffused with tears. A very large number of the Episcopal clergy of this and the adjoining states were present, to pay the last sad mark of respect to their late deceased father.

The body of the Right Reverend and deceased Prelate was met at the door of the Church by the Reverend clergy, preceded by Bishop Eastburn, the Rev. Mr. Watson, Assistant Minister of Trinity Church, reading the prefatory sentences of the service—"I am the Resurrection and the Life," "I know that my Redeemer liveth," and "We brought nothing into this world," &c.

The coffin covered with black cloth, was then placed on a table at the head of the centre aisle, and the usual anthem was chanted by the choir, in the most solemn and impressive manner. This anthem (from the ninetieth Psalm) is in itself most interesting, and when sung as it was this morning, cannot be heard without exciting deep emotion—"Lord! let me know my end, and the number of my days; that I may be certified how long I have to live," &c.

The lesson (from St. Paul's first Epistle to the Corinthians, chapter xv., beginning with verse 20) was read by the Rev. Nathan B. Crocker, D. D., rector of St. John's Church, Providence, R. I.

Then was sung the hymn,

"Hear what the voice from Heaven declares
To those in Christ who die."

Then followed the sermon, by the Right Reverend Manton Eastburn, D. D. It was an able and excellent discourse, founded on Romans xiii: 11. Some parts of this sermon were of thrilling interest; particularly those in which he spoke of the dying scene of the departed Bishop. And truly there was a moral sublimity in this scene, which language cannot well depict.

The thoughts of the "good old man" had been for several years anxiously fixed upon the settlement of his successor during his lifetime; and when that end had been accomplished, to his entire satisfaction, and nothing more, as he thought, remained for *him* to do, he walked to and fro among his people, for a few short weeks, and then his steps were directed, as it were by a special Providence, to the residence of his successor, where he was suddenly arrested by the summons from above, and gently breathed out his life in the very dwelling of him who was appointed to enter into and continue his labors! Few instances of a more remarkably interesting character than this have ever taken place; and the thoughts of every hearer must have involuntarily recurred to the taking up of Elijah into heaven, leaving his mantle with his successor Elisha. Our deceased prelate goes to the dwelling of *his* successor, and there, as it were, gives up to him, with his own hands, the commission under which he had so long ruled the Church, and then, resigning his spirit into the hands of his Creator, gently and sweetly "falls asleep in JESUS."

After the sermon was ended, the Rev. Mr. Watson read the sentences, "Man that is born of woman hath but a short time to live,"—"In the midst of life we are in death," &c., and while reading them proceeded from the chancel to the aisle, where the corpse was lying, accompanied by the Rt. Rev. Dr. Eastburn and Rev. Dr. Crocker. The Bishop then recited the address, "While the earth was cast upon the body," and then the choir sang the anthem, "I heard a voice from heaven," &c.

The Lord's Prayer was then repeated by the Bishop and the congregation, and the services closed by the Bishop, with the usual prayers.

The body was then deposited in the cemetery of Trinity Church, by the side of his predecessor in the Episcopate of Massachusetts,—Bishop Parker,—whence it is to be removed, as we understand, to Rhode Island, where the remains of his first wife and ten children repose.

The Episcopal churches and chapels of this city are dressed in deep mourning for the death of the lamented Bishop Griswold.

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From the Providence Chronicle.

By the death of Bishop Griswold, the Eastern Diocese is dissolved. Maine, New Hampshire and Rhode Island will hereafter constitute three Dioceses. The Episcopal Church in each of these states must now choose a Bishop for itself, or request a neighboring Diocese to exercise Episcopal supervision over the same.

DEATH OF PETER A. JAY.

At a very large and highly respectable meeting of the members of the Bar, to pay respect to the memory of the late eminent PETER A. JAY, Esq., Beverly Robinson, Esq. called the meeting to order, and nominated as Chairman, Chancellor Kent. On motion, D. S. Jones, Esq. was appointed Secretary. After a few very appropriate and eloquent remarks, made by David B. Odgen, Esq., Chief Justice Jones offered the following resolutions:

Resolved, That we receive with deep regret the communication of the death of our lamented Friend and Brother, Peter Augustus Jay, long an estimable and distinguished member of the New York Bar, and one of its brightest ornaments.

Resolved, That the members of the New York Bar, in common with their fellow citizens, feel that by this melancholy event, they have sustained a loss deeply to be deplored, and exciting feelings of impressive and abiding interest. The professional and social intercourse of our venerable and highly esteemed brother with the members of the Bench and the Bar, and his uniformly ingenuous, just and honorable course in all his relations to them, had endeared him to all who knew him; while the high order of his intellect secured him their admiration and high regard. In a long course of professional, and during the brief but brilliant term of his judicial life as a jurist and as a judge, his eminent abilities, the simplicity and purity of his character, and the estimable qualities of his heart, gained him the warmest affections of his friends, and the respect, esteem and confidence of the whole circle of his fellow citizens—in him was seen the dignified, the intelligent and respectful advocate, with the courtesy of the gentleman, and the pure disinterested friend and adviser. It may be most truly said of him, that those who knew him best, admired, esteemed and loved him most. He was from his first entrance upon his professional life, to the hour of his death, held in high estimation by the Bench and by the Bar, and by every class of his fellow citizens, as an able and accomplished jurist, a ripe scholar, and a pure and most estimable man. His memory will be cherished by those who survive him to the latest hour.

Resolved, That the members of the Bar, as a token of respect for the memory of their deceased friend, will wear the customary badge of mourning for thirty days, and will attend his funeral this afternoon.

Resolved, That a copy of the proceedings of this meeting signed by the Chairman and Secretary, be transmitted to the family of the deceased, and be published in the daily papers of this city.

Before the question upon the resolutions was put, Chancellor Kent made some very impressive remarks, highly laudatory of the memory of the deceased.

After which, the resolutions were unanimously adopted. On motion of Mr. Hoffman, the meeting adjourned.

JAMES KENT, Chairman.
D. S. JONES, Secretary.

TO CORRESPONDENTS.

"Αιβονοτος" in our next.

The account of the Louisiana Convention in our next.

"A. W. B." is declined.

We are indebted to an eastern correspondent for a notice of the life and character of the late Bishop Griswold; also to J***T for two long articles.

"C. L. F." in our next.

MARRIED,

On the 14th inst., by the Rev. Dr. Seabury, Mr. JONATHAN MASON, jun., of Dublin, and ANNA, fourth daughter of Mr. Edward Henerey, of Belfast, Ireland.

OBITUARY.

Died, on Monday evening last, of inflammation of the lungs, in the 67th year of his age, PETER AUGUSTUS JAY. In the death of this gentleman, retired as he was from the more active duties of his profession, society has yet experienced a loss that will not easily be supplied. As the eldest son of Governor Jay, and the inheritor of all his high-toned integrity, his name had a weight in the community, such as perhaps none other possessed. It was the one that first rose to the tongue when the question was in any public meeting of one whom it was not possible to doubt. He stood among public men a landmark as it were of an age of integrity gone by. Above all in his own legal profession was his character preeminent. As a lawyer, he may have had his equals; as an advocate, his superiors; but as a *Christian* lawyer and an *honest* advocate—as one who in court as well as out of court, counselled and pleaded "*in foro conscientiæ*,"—and as answerable at a higher Bar—PETER AUGUSTUS JAY was, as by acclamation, ever acknowledged the Christian lawyer's model. He has now passed from among them. Let them erect a cenotaph to his memory in every Hall of Justice, and inscribe upon it, "To the Christian Advocate."

How faithfully were fulfilled by him the duties of the private Christian, much was seen, much more unseen. An ample fortune was administered by him, as a talent for which he was to render an account. His charities were noiseless as his character. He who pens this tribute to his memory speaks knowingly, for he has often had occasion to learn them from the sons and daughters of affliction. To the Church generally, he was a liberal contributor; and of his own parish church, an active Vestryman, and we believe the Senior Warden.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Sexagesima Sunday, February 19, in the Church of the Redemption, admitted to Priests' Orders the Rev. Richard T. Huddart, Deacon, the Assistant Minister of the Parish. Morning Prayer was read, and the candidate presented, by the Rev. Jonathan M. Wainwright, D. D., an Assistant Minister of Trinity Church, and the Sermon preached by the Bishop. The Rev. Isaac Pardee, the Rector of the parish, also united with the Bishop in the laying on of hands.

—

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists, P. M.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany, P. M.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

CALENDAR.

FEBRUARY.

25. Quinquagesima Sunday.

MARCH.

1. The First Day of Lent, commonly called ASH WEDNESDAY.
5. First Sunday in Lent.
8. } Ember days
10. }
11. }
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

NOTICES.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *The Scriptural Doctrine of the Millenium, contrasted with Millerism, and the current or* POPULAR VIEWS *respecting it.*

Episcopalians generally, are respectfully invited to attend. Feb. 25, 1843.

☞ Christ Church, Anthony street, opposite the Hospital. This Church will be open for divine service on Sunday evening next, to commence at a quarter past 7 o'clock. Feb. 25, 1843.

☞ The Rt. Rev. the Bishop of the Diocese, is expected to preach at the temporary place of worship of the new congregation organizing under the Rev. Mr. Messenger, in Navy street, two doors from Myrtle Avenue, Brooklyn, on Sunday evening next. Service to commence at 7 o'clock.
Brooklyn, Feb. 24, 1843.

CHURCH OF THE REDEMPTION.

The *Eleventh* of the series of Sermons to the Young will be preached in the Church of the Redemption, on Sunday evening next, by the Rev. Dr. Wainwright.
February 25, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Feb. 15, has received the following contributions, viz.:

From Mrs Eliza Beirne, Huntsville, Ala, per Rev Dr Tyng, one half, $10 14; Mrs L Hedgman, Stafford co. Va, one half, $1 50; St Matthew's ch, Wheeling, Va, Rev W Armstrong, rector, collection, one half, $16 50; Sunday school Christmas offering, one half, $3 50—$20; collection in Christ ch, New York, Rev Dr Lyell, $12; female mite society of the same, $30; offerings of St Mark's ch in the Bowery, per Rev Dr Anthon, $17; collection in St Paul's ch, Burlington, Vt, per R G Cole, Esq, $29 25; contribution of Trinity ch, Edisto, S C, Sunday collections, $35; donation of the Rev C E Leverett, rector of the same parish, $40; do, of Joseph B Seabrook, Esq, $30; do, of A H Seabrook, Esq, for Jubilee College, $20; Christ ch, West Enosburgh, Vt, per Wm M Smith, Esq, one half, $5; offerings of St Stephen's ch, New York, Rev J H Price, rector, $25; Christmas communion offering of St Paul's ch, Chilicothe, O, Rev James Britton, rector, $50; Christmas offerings of the Sunday school of the same parish, $10; collection in St John's ch, La Fayette, Indiana, Rev S R Johnson, rector, $16 80; two members of St Matthew's ch, Southport, Wiskonsan, per J R Phelps, Esq, $2. Through D Ravenel, Esq, R A i., Charleston, from church offerings of St Michael's, $51 31; Christmas offerings of the Sunday schools of do $7 75; offerings of Christ ch, Greenville, S C, $23 37; do, of St Philip's, Charleston, $155; do, of St John's ch John's Island, S C, $12; do, Prince George, Winyaw, S C $10; monthly missionary lecture, St Stephen's, Charleston, $7 50; a member of St Michael's ch, Charleston, $50; for Springfield, Ohio, per A E Miller, $4 06; offerings of All Saints's ch, Waccamaw, $100; do, of Claremont ch, Statesburgh, $114 50; do, of Prince Frederick, ch, Pedee, $24—559 49. Received from C G Memmenger, Esq, the portions of amount of special collections made in Charleston, S C, as follows: St Michael's ch, Rev P Trapier, $165 12; St Philip's ch Bishop Gadsden, $202 29, specially designated in St Philip's ch, $4 71; St Paul's ch, Rev Dr Hanckel, $67; St Peter's ch, Rev W H Barnwell, $123; St Stephen's ch, Rev T C Dupont, $30; St John's ch, $5 25; from an individual, $2—$599 37. Sunday school Christmas offerings of St Luke's ch, Hope, N J, one half, $1 79. Through J Loney, Esq R A, Baltimore, collection in St John's ch, Baltimore, (stormy Sunday,) Rev Dr Wyatt, rector, $100; St Ann's ch, Annapolis, Rev G Winslow, rector, $23 54; do, for Bishop Chase, $3. Total, $1610 98.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Feb. 22, 1843. 152 Broadway, New York.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From Mrs James Cooke, $5. From D O, of Grace ch, by Swords, Stanford & Co, $5

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with

JESSE POUND, 27 West Washington Place.
New York, Feb. 22, 1843.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co, from D O of Grace ch, $5. By T C B, from an unknown friend, $1, and a bundle of clothing.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.
February 22, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of Swords, Stanford & Co, from D O, of Grace ch, $5; by the same, from Rev J D Carder, $5, being the donation of M N Z, of the U S Army.

Further donations are respectfully solicited, and may be left with Mr Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or with the Missionary, BENJ. EVANS,
February 22, 1843. 360 Broome street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, monthly offerings, $20. St Stephen's ch, N Y, Rev J H Price, rector, monthly collection, $30. Total amount, $50.

C. N. S. ROWLAND, Treasurer,
February 22, 1843. 55 Water st.

P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St John's ch, Monticello, Rev E K Fowler, $5. St Luke's ch, Brooklyn, Rev J W Diller, $2. St Mark's ch in the Bowery, Rev Dr Anthon, monthly offerings, $10. Total amount, $17.

JAMES F. DE PEYSTER, Treasurer,
New York, Feb. 23, 1843. 49 South street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—

Collection in St Thomas' ch, Rev F L Hawks, rector, $84 16.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, February 22, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Christ ch, Hudson, Rev P T Babbit, $4. Rev P T Babbit, for Almanacs, $6. Total amount, $10.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John-street.
New York, February 22, 1843.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From sale of chain and rings received in collection at St Andrew's ch, Phil, $1 75. Through G T Fox, Esq, from Missionary Association of St John's chapel, New York, 2d annual payment, for support of Freeman Clarkson, Africa, $20; for foreign missions generally, $6—$26. From monthly offerings of St Mark's ch in the Bowery, N Y, $10; from monthly contribution fund of Christ ch, Cincinnati, per J W Perkins, Esq, $50; from Christ ch, Enosburgh, Vt, per W H Smith, Esq, $5. Through C G Memminger, Esq, chairman of meeting in Charleston, S C, 19th January, in relation to missionary cause, proportion of general collection at St Peter's ch, $231 23; designated at do, $7; proportion of collection at St Peter's, $144 07; do do, St Paul's ch, $77; do do, St John's ch, $6; collection at St Stephen's ch, $30; an individual, $3—$498 30. Sunday school Christmas offerings, St Luke's ch, Hope, N J, one half, $1 79; from a member of St Thomas' ch, New York, from February monthly collection, $10; by do, D, $2. Through J Loney, Esq R A, Baltimore, G H. of Virginia, for Greece, $15, St Ann's ch, Annapolis, Md, per Rev M Winslow, $23 54; a lady of Hagerstown, per Rev Mr Lyman, $5—43 54. From collection at St Philip's ch, Philadelphia co, per J L Burne, Esq, warden, $144 50. Total, 792 88.

J. SMYTH ROGERS, Treasurer.
New York, February 23, 1843.

GENERAL THEOLOGICAL SEMINARY.

The subscriber acknowledges the receipt of the following contributions towards fitting up the Chapel of the Seminary, viz:

From J J B, (a student,) $5; from Wm Moore, Esq, $5; cash, $5; R W, $3; Mrs C R W, $5; by the hands of Thos N Stanford, Esq, from Mrs Joshua Jones, $25; from Rev H Waterman, R I, $5; from J C, $5. Through Wm H Harison, Esq, from Robert B Minturn, Esq, $20; from Thomas L Clark, Esq, $5; from Wm Johnson, Esq, $5. Through T C Butler, Esq, from Wm Buckley, Esq, $4. Through Rev Wm H Odenheimer, from Robert McCaul, Esq of Phil, $20. Through Rev Dr Coleman from Trinity ch, Phil, $20; also a chancel carpet, from the vestry of Trinity ch, New York.

JOHN D. OGILBY, Dean of the Faculty.

P. S. Further contributions may be addressed to the care of Wm. H. Harison, Esq, 187 Fulton street; or Thomas N. Stanford, Esq, 152 Broadway; or to T C Butler Esq Church Depository, 20 John street.
New York, February 22, 1843.

LETTER ON CHURCH UNITY.

JUST Published, a second edition of this Tract, with a Preface and additional Notes, by the Author. Price $3 per hundred.

J. A. SPARKS,
Feb. 25. 111 Nassau st.

PRIVATE TUITION.

A CLERGYMAN of this Diocese wishes to receive Six Young Gentlemen into his family, under fourteen years of age, who shall be faithfully attended to, and carefully instructed in the several branches of Classical, Mathematical, and general learning.—Terms $200 per annum.

Address "PRECEPTOR," at the office of the Churchman, or the Rev. SAMUEL SEABURY, D. D., (if by letter, postpaid,) who will answer all inquiries that may be directed to him. Feb. 25.—1t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 10 CARROLL PLACE, BLEECKER ST., NEW YORK.

MR. AND MRS. BAILEY would inform their patrons and the public that they have reduced the terms of tuition in their Institution to suit the pressure of the times. Their next term will commence on the 18th of February inst. Great attention is devoted to Reading, Writing, Elocution, Grammar, Arithmetic, Mathematics, History, Composition, and Music. The whole school attend daily to the French language; and French is spoken in the family. No extra charge for Latin, or Singing in classes. The Spanish and Italian Languages, Drawing, and Painting are taught on the usual terms. For further particulars, please apply as above.
Feb. 25—4t

ILLUSTRATED BOOK OF COMMON PRAYER AND COMMENTARY.

MR. HENRY M. ONDERDONK has been appointed by me, sole Agent to obtain subscribers, and receive subscriptions in advance for the Illustrated Book of Common Prayer and Commentary, for the City and County of New York. No certificates of receipts will be valid after this date, (except those given in the office,) unless signed by me, and countersigned by Mr. Onderdonk. H. W. HEWET.

—

Having been appointed sole Agent for the City and County of New York, for the Illustrated Book of Common Prayer and Commentary, the undersigned gives notice to Episcopalians generally, that they will be called upon at their residences for subscriptions, which will also be received by him, at his office, 281 Broadway. H. M. ONDERDONK.
February 25.

TO THE FRIENDS OF MISSION CHURCHES.

THE LADIES of the Mission Church of the Holy Evangelists, to aid in defraying the expense of painting and cleaning the Church, and newly trimming the Chancel, intend to have a sale (*in Easter Week*) of such articles as they may make up, and that may be sent to them for that purpose.

The influence of the Ladies of the Church in other congregations will be most kindly appreciated, and any token of their interest in *Mission Churches*, most kindly received.

Any articles that may have remained undisposed of at the late fairs, would be thankfully received.

In behalf of the Ladies of the Mission Church of the Holy Evangelists, MR. BENJ. EVANS,
Feb. 25.—3t 360 Broome st.

NEWMAN'S PAROCHIAL SERMONS.

D. APPLETON & CO.,
200 BROADWAY,

RESPECTFULLY inform the CLERGY and LAITY of the Protestant Episcopal Church, their intention of publishing, as soon as a sufficient number of subscribers are obtained, PAROCHIAL SERMONS, by John Henry Newman, B. D., Fellow of Oriel College, Oxford.

It is proposed to print the six volumes of the London edition, (which now cost eighteen dollars,) in two handsome volumes for FIVE DOLLARS, to match in size and style, Palmer's Treatise on the Church, lately issued by them.

☞ D. A. & CO. will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work. Feb. 25—3t

BIBLIOTHECA SACRA;
OR, TRACTS AND ESSAYS
On various topics of Biblical Literature and Theology
TO BE EDITED BY
EDWARD ROBINSON, D. D.,
Professor of Biblical Literature in the Union Theological Seminary, New York.

IT is proposed, should this enterprise be encouraged by the public, to issue the Parts or Numbers periodically, at intervals of three or four months. The Essays will be chiefly original. The Editor will have the aid of several of the leading theological writers of this country, as well as of some in foreign lands.

While special prominence will be given to the Biblical department, and particularly to the interpretation of Scripture and the Geography of Palestine, yet all the great branches of Theology, and other kindred topics, so far as they tend to elucidate and enforce the Bible, will find each its appropriate place.

The Editor's connections with Great Britain and Germany will enable him to avail himself of everything new and important in the Theological Literature of those countries.

TERMS.

Each Part will form an independent number by itself, of about 175 pages octavo, printed on fine paper; put up usually in boards, or in paper, if sent by mail. The price will be ONE DOLLAR for each number, payable on delivery.

The Numbers will be sent by mail to those persons who so order them; provided they transmit payment in advance, either for a year or for a single Number, through a postmaster or otherwise, without expense to the publishers. Part I. is now ready.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
Feb. 25.—1t 161 Broadway.

OXFORD EDITIONS OF THEOLOGY,
Uniformly printed in Royal 18mo. Vols.

SACRIFICE the Divine Service. By J. Scandaret.
Meditations on the Holy Sacrament. By Christopher Sutton, D. D.
Disce Mori, Learn to Die. By Christopher Sutton, D. D.
The Autobiography of Dr. William Laud.
A Discourse concerning Prayer. By Symon Patrick, late Bishop of Ely.
A Vindication of the Church of England from the Errors and Corruptions of the Church of Rome. By George Bull, D. D.
The Life of George Bull, D. D. By Robert Nelson, Esq.
The Golden Grove. By Jeremy Taylor, D. D.
Manual of Private Devotion, collected from the Writings of Laud, Andrews, Ken, &c. Edited by Spenckes.
The Doctrine of Prayer By the Right Rev. John Prideaux, D. D. Edited by S. W. Cornish, D D
Letters from a Tutor to his Pupils. By the Rev. W. Jones, of Maryland.
A Rationale upon the Book of Common Prayer. By the Right Rev. Anthony Sparrow, D. D.
Liturgiæ Domestica, Services for every morning and evening of the week, from the Book of Common Prayer.
A Collection of Private Devotions, in the practice of the Ancient Church. By the Right Rev. John Cosin, D. D.
Maxims of Piety and Christianity. By the Right Rev. Thos. Wilson, D. D.

For sale by the Importers,
D. APPLETON & CO.
200 Broadway, and
GEO. S. APPLETON,
Feb. 25.—1t Philadelphia.

PRIVATE SCHOOL FOR BOYS.
REV. C. D. JACKSON, A. M., PRINCIPAL.

THE design of this School is, to give to a *small number* the means of a careful and thorough education, under the personal instruction and supervision of the Principal. Special regard is had to *moral* and *religious* culture in connection with the intellectual; and the whole arrangement is believed to combine the advantages of public and private education.

A few more pupils can be received on reduced terms. Apply, 24 Waverly Place, corner of Greene street. Feb. 25.

WANTED,

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson river, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c., will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.
Feb. 18—tf

A SMALL Episcopal family would like to take a house either up or down town, and board an Episcopal clergyman and his family, or any other respectable family, on reasonable terms. Best of references given. Address B. R, Box 658 Lower Post Office.
New York, Feb. 18, 1843.

THE PRIESTHOOD IN THE CHURCH.
New Edition.—The subscriber will publish to-day The Priesthood in the Church," set forth in two Discourses, by the Rt. Rev. W. R. Whittingham, D. D., Bishop of Maryland—second edition, with a preface, additional notes, &c.

This edition will be sold at a reduced price, and the usual discount given to the trade.

KNIGHT & COLBURN,
174 Baltimore st., east of Charles.
Feb. 18—3t

JUST PUBLISHED,
THE AMERICAN REVIEW & METROPOLITAN MAGAZINE,
No. 1 FOR JANUARY, 1843.

This work will be published once every two months, in octavo numbers of one hundred pages each, at three dollars per annum, in advance.

Subscriptions received at this office. Feb. 11.

THE PULPIT. Sermons by Eminent Living Divines. Vols. XLI. and XLII., 8vo.
Library of the Fathers. Vol. IX., containing the Homilies of St. John Chrysostom on the Statutes, or to the People of Antioch. Vol. X. contains Tertullian; vol. I, Apologetic and Practical Treatises.
The Life and Defence of the Conduct and Principles of the Venerable and Calumniated Edmund Bonner, Bishop of London; in which is condensed, The Best Mode of again Changing the Religion of this Nation; by a Tractarian British Critic; 1 vol., 8vo.
The Bishop of Exeter's Charge, delivered at his Triennial Visitation, in June—September. 1842
A Sermon, preached at the Visitation of Henry, Lord Bishop of Exeter, by George May Coleridge, A. M.
The Anglo Prussian Bishopric of St. James, in Jerusalem; translated from the German of the Rev. W. Hoffman.
Illustrations of the Liturgy and Ritual of the United Church of England and Ireland: being Sermons and Discourses, selected from the works of Eminent Divines who lived during the seventeenth century; by James Brogden, M. A.; 3 vols., 8vo.
Imported and for sale by
WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
Feb. 11. 161 Broadway.

A FEMALE TEACHER

WANTED, in a healthy part of Saint Mary's County, Maryland, a Lady to take charge of a small Female School. A knowledge of all the English branches usually taught in the best Female Academies; French and Music on the Piano would be indispensably requisite. Painting, Drawing and other ornamental accomplishments would also be desirable in the person applying for the situation. A member of the Protestant Episcopal Church would be preferred. Applications, post paid, addressed to Mrs. M. B. CHAPTICO, Maryland, will be promptly attended to.
Feb 11.—3tS

AN EPISCOPAL CLERGYMAN,

RESIDING in a healthy part of the country, from whence there is a daily communication with New York by steamboat, proposes to establish a Select Classical School of 15 scholars. The best instruction in the Latin, Greek and English Languages will be given, and in all other branches requisite for an admission into College.

Terms—$125 per annum, payable half yearly in advance. If 6 scholars are secured by the 15th of March, the school will be opened in April.

Reference—Dr. Seabury, Editor of the Churchman. Feb. 4.

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET NEW YORK,
Has lately Published
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,
Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

The Canticles of the Church;
Being portions of the services which may be "*said or sung*,"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service

Te Deum and Jubilate (in A),
By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)
A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

THE CHURCH CHOIR, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

THE CHANTS OF THE CHURCH. By Messrs. Darley & STANDBRIDGE. Price 75 cents.

GEMS OF SACRED MUSIC: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

LOUD'S ORGAN STUDY: A thorough System of Instruction on the Organ. Price $5.

STANDBRIDGE'S PIANO-FORTE INSTRUCTION. Price $3.

A liberal discount made to Choirs and wholesale dealers.

AN ESSAY ON THE CULTIVATION OF CHURCH MUSIC. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents. Feb. 11.

POETRY.

THANATOUSION:

AN ELEGIAC POEM,

Commemorative of the Deceased Members of the Class Graduated at Union College in July, A. D. 1832.

BY J. W. BROWN, A. M.,

Author of "Christmas Bells," "Virginia," "Merchant's Daughter," "Julia of Baiæ," &c., &c.

Etsi procul a propinquis
In morte quiescit,
Amici plurimi, non sine lachrymis
Sepulchrum revisent.*

I.

From the world's crowded scene of toil and strife,
From various paths through which our steps have sped,
With various fortune, in the race of life
We come, these classic halls again to tread,
To greet the living, and to mourn the dead:—
Ten years of stern or bright vicissitude,
Have passed in action, big with hope or dread,
And now we stand again, where oft we stood
In those remembered days, a youthful brotherhood.

II.

Beneath our eye the same fair scene reposes,
The same bright sky is bending overhead;
Greenly, as then, yon mountain belt encloses
The broad and peaceful plains around us spread;
O'er dell and height the summer sunbeams shed
The same rich splendor, and the waveless breast
Of yon blue river, winding through the bed
Of these luxuriant valleys, lies at rest
Beneath the deep'ning splendors of the burning west.

III.

Warm hearts are here, whose pulses bound again,
To tones, familiar once, and ne'er forgot;
Warm hearts are here, unchanged by joy or pain,
Ling'ring once more round this our parting spot;
The toil and change of life's eventful lot
Have left youth's chords unbroken, and the flight
Of time, the fell destroyer, darkens not
Our meeting with his shadows, for the light
Of other days brings back their old and calm delight.

IV.

'Tis well that thus undimmed, unmarred, should be
The golden links by early friendship wove,
When, nerved by hope, from rankling passion free,
In learning's toil, with virtuous zeal, we strove,
While generous emulation kindled love.
'Twere well, if ever in the girded race
Of life, the bold aspiring mind could move
Obedient to such impulse, and the trace
Of boyhood's pure ambition shine in manhood's sterner face.

V.

Familiar forms are gathered, but not all,
For many loved ones from our midst are gone;
The ear of death is closed to friendship's call,
And the cold grave sends back no answering tone.
One sleeps 'neath yonder monumental stone,
Where our own hands did sepulchre his dust
When life's fair prospect most enticing shone
To every eye, ere hope had learned mistrust,
Or her rich visioned gleams by disappointment crost.

VI.

One sleeps afar beneath a southern wave;
One, by false honor's phantom light lured on,
Lies in his lone, unblest, and bloody grave,
Yet not unwept by those whose love he won—
A generous heart by passion's sway undone.
One fell ere young ambition's daring wing
Had battled with the storm, on which his eye
Unblenched, through years of labor lingering,
Read p omise of a triumph, pure and high;
In manhood's proudest hour called suddenly to die.

VII.

Many are gone, whose morning hours were blest
With promise of a bright and glorious day;
Some gentle souls sank quietly to rest,
As the departing sunlight melts away
Mid the delicious bloom and balm of May.
Some lie on distant shores, and virtuous deeds
Have made their memory holy, and the ray
Of blest example, to the gloom succeeds,
Cheering the heart that o'er the loved and lost ones bleeds.

VIII.

Fair, fair in memory's moonlight, are they all,
The young, the bright, the noble. It is true
The silent grave returneth not our call,
Our voice wakes not their slumber. From the view
Of living men, from 'neath yon arch of blue,
From this fair earth, forever are they gone.
Yet be it ours to pay the tribute due
To noble hearts, not with unmanly moan,
But in that worthy grief which hallows sorrow's tone.

IX.

Bright be their memory ever,—sweet their rest!
May we, when called from life's eventful race
To join their silent brotherhood, be blest
With hope of heaven, through CHRIST, our Saviour's grace.
Here, as we stand around the burial-place
Of a departed brother, let us learn
Life's solemn lesson, may no cares efface
Its salutary precepts as we turn
To the great world, whose paths all end in death's sad bourne.

* From the monument erected to the memory of Nelson A. Hinman, in the College cemetery.

THE OFFERTORY.

The use of this part of the Church-service, if not on every LORD's day and holyday, at least whenever the alms of the congregation are solicited, is also being generally recommended by the heads of the Church. In the recent collections, under the Queen's letter, the Bishops of London and Oxford recommended its use according to the directions of the rubric; and no one who has observed the solemnity which is imparted to the labor of love, by laying the alms collected upon the altar of GOD, can fail in wishing that the practice may be universally restored.

THE HOLY COMMUNION.

Unless men are habitual communicants, they have no claim to be called Christians. Other means are useful in their way, but that is essential. For what gives to other ordinances their effect is, that those who participate in them are members of CHRIST, and Churchmembership is bestowed through the LORD's supper. Prayer and preaching are not effectual through their own vigor, but because they can claim the fulfilment of those promises of which, by communion with CHRIST, they are inheritors.—*Ib.*

EXCOMMUNICATION, (writes the Bishop of Madras,) a word almost obsolete, because the thing it signifies is unfortunately scarcely now known in England, is in full force here: not as an instrument of tyrannical bigotry, but as a most efficacious means of chastening, correcting and amending those who are hardened against public exhortation, and will not be brought back by private rebuke. It has been exercised here on several occasions with the best effect.—*Journal of Visitation.*

THE OBSERVANCE OF STATED DAYS.

The incarnation of JESUS, and the glory of his kingdom, are still the wonderful themes, into which "angels desire to look,"*a* and are not able. Redeeming love causes*b* joy in heaven, as well as upon the earth, and no theme more stirs the deep fountains of gladness among all the servants of GOD. And, therefore it is, that we keep this festival season. We would give one day to its distinct and joyful remembrance. We would connect it with our holiest hopes, our best affections, our most endearing and time-honored associations. And, therefore, our families are gathered,—affectionate greetings interchanged,—in the sanctuary, anthems and glad voices swell the notes of praise,—near and dear ones surround us,—the absent, too, are remembered, and the day is linked with family gathering and kindred love.

Let it not be supposed, that we attach an undue importance to this festival, or are disposed to revive or continue its superstitious observance. Its antiquity might prove the piety of our fathers; but unless we could show its practical utility, unless we had some important truth to commemorate, some salutary influences to be sent forth in its observance, we would not ask it to be preserved, nor could we expect it would retain such hold upon the public mind as to be of any real value in the subserving of truth.

We do not profess to be of those philosophers, who affect to despise "subsidiaries in religion," [as though men could go where these are not,] and who would live independent of external influences. On the contrary, such is our nature, so are we constituted, as that we are incessantly acted upon by the men and things which surround us. Hence, from the time when the morning stars sang together for joy,*c* and angels chanted the glad tidings of salvation, music and voice have been employed to awaken devotional sentiment and enkindle piety. And not only eloquence and song, but painting, and architecture, have lent their aid to awaken pious feelings, and produce, as well as increase, devotional sentiment. Hearts hard and perverse, insensible to argument and reason, are sometimes softened and swayed by the influence of sensible objects and sounds. And the power of these influences you cannot measure. They are not confined to a single spot, or a single mind. They spread on every side, like the undulations of the smitten water. They reach those who never saw or heard them. They extend their impressions, circle after circle, to distant generations, "as the small pebble stirs the peaceful lake."

To such influences, we would give a direction; we would address the eye as well as the ear; we would employ these subsidiaries in the preservation of truth, and to promote and cultivate the practice of piety. And, therefore, because we judge that the festival and its attending circumstances present truth, send forth healthy religious influences, produce good affections, and promote godliness, we retain it; and only while it answers the end of its institution, would we observe it.

Our festival commemorates the incarnation of GOD for the salvation of men. Can you select an event more wonderful than this,—one fraught with richer blessings,—one better deserving our commemoration?

Consider, for a moment, the condition of the world in the day when CHRIST was born. The remains of that age are the admiration of our own. Its marbles, its paintings, the magnificent fragments of its genius, its learning, its poetry and song, give proof of man's intellect and skill. And however moderns may vaunt of their improvements in Christian philosophy, and their advance in the science of a GOD, much of both is older than Christianity, and, too often, is but a revival of pagan wisdom. Yet these monuments of antiquity are also monuments of man's ruin. Vestiges enough remain of his genius, his wisdom, his intellect, to show the impress of divinity; yet, disjointed and turned from the purposes of their creation, they betoken his fall. The whole world lay in moral ruin. The knowledge of a true GOD, his law and will, had almost faded from human tradition, and though conscience still lingered in the soul, like a spirit of the departed, "unwilling to leave even the ruins of the palace which it once occupied;"*d* the mind was debased; the man was lost.

Under these circumstances, GOD, at this time, became "manifest in the flesh."*e* JESUS was born at Bethlehem. The angel, who sang at his birth, called him "a Saviour;" and he proved to be, as the holy Simeon said, "the light to lighten the Gentiles, the glory of Israel."*f* He came—the predicted Messiah—the Way of life*g*—to sanctify the soul,*h* to forgive the sins,*i* and to save and bless mankind. GOD, who, at sundry times, and in divers manners, spake, in time past, unto the fathers, by the prophets, in these last days, spake unto men by his Son, whom he appointed heir of all things, by whom, also, he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,*j* came to the earth for the redemption of men. The day, therefore, which ushered JESUS to the world, was the birth-day of all those hopes of reconciliation with GOD, of restoration to purity, of happiness beyond the grave, which to us, sinners, are the chiefest and choicest blessings.

Has it not always been an admitted public duty to acknowledge social blessings, and gratefully to remember those through whose instrumentalities they were obtained? Are not the names of Washington, Adams, Hancock, and Warren, the jewels of our country, familiar as household words? Do we not set apart times and seasons to their memory, and hallow the birth-days of our freedom as political festivals? It is wise, it is expedient to do so. These festivals exert an influence upon the public mind. They are the levers of public sentiment, the channels of healthy feeling, the means and modes whereby good principles and sound morals may be perpetuated. Much more, as the common recipients of blessings from the hand of GOD, are we bound socially to acknowledge and specially to commemorate them. Indeed, the same causes which bring us together in social worship, would also make it right and expedient to consecrate a day to the express commemoration, by suitable signs and symbols, of the greatest of all blessings, the coming of a Saviour to a ruined world.

It cannot, with truth, be denied, that a religion, wholly spiritual, and wholly abstracted from sensible objects, would be unfit for mankind. Hence, our LORD instituted the 'sign' of water, and the elements of the Eucharist. Hence, our memorial columns, our festival seasons. Hence, we set up this day, as a tangible and sensible monument of the particular event it commemorates. It stands up, in the year, as a 'pillar of witness,' inscribed with. 'GOD, manifest in the flesh." It is designed and intended to act upon the public mind, to move as a lever of public sentiment. It offers annually, to man, a sensible memorial of the miraculous birth, and the divine character of JESUS, our Redeemer, and their blessed results. And its effect is to perpetuate that which it commemorates, to deepen the lines of its memory, to interweave Gospel truth with dear and time-honored associations, and transmit that truth, unbroken, from age to age.—*Rev. P. H. Greenleaf.*

a 1 Peter i. 12.
b Luke xv. 7.
c Job xxxviii. 7.
d Wolfe.
e 1 Timothy iii. 16.
f Luke ii. 32.
g John xiv. 6.
h Hebrews xiii. 12.
i Matthew ix. 6.
j Hebrews i. 1–3.

MILLWOOD, January 28th, 1843.

To the Editor of the Banner of the Cross.

Reverend and Dear Sir:

I perceive in your paper of the 21st, some remarks on a letter of the Rev. Mr. McMechen addressed to myself announcing his design to return to the Methodist Church, from which he separated himself some years since in order to unite with ours. As it is necessary to a correct understanding of the case, that a fuller statement be made, I will thank you to insert the following.

You remark in your paper, "We cite this case as an apt illustration of the evil of hasty admissions to our ministry from that of other denominations, and the necessity of well understanding beforehand, not only the unblemished character and standing of those that apply, but that they are moved by high considerations of principle and conviction, and not mere expediency, or the desire of promoting their temporal interest. It is evident from Mr. McMechen's own statement that he never was a Churchman, that he understood *none of those points* which distinguish the Church from human societies, but entered it only on the supposed prospect of succeeding better than he seems to have done in the Methodist connexion."

Now as Mr. McMechen was received as a candidate, examined, and ordained by myself, there can scarcely be otherwise than some blame resting on me, if it really be the case that he was so utterly ignorant of the peculiarities of our Church, and entered it from such low motives. In his letter he himself declares, 'that he has read much on these points, although he was never for any great length of time fully established in the views held by Episcopalians." Although this might be sufficient to show that he was not admitted without the expression of proper views at the time, still I think it proper to add the following statement. It has now been I think about four years since I ordained Mr. McMechen deacon in Wheeling, near which he had been raised, and where he was well known. He was recommended by the required number of respectable laymen, and by the Rev. Mr. Armstrong, whose sound Churchmanship and pious zeal none who know him will question. At the time of his ordination, besides the proper examination as to his faith in the great fundamental doctrines of religion, I did, according to my invariable custom, inquire as to his views on the polity of the Church, as distinguishing ours from other communions; whether they agreed with those set forth in our articles and ordination services, wherein the Church distinctly declares her own belief, and marks out her own line of conduct, without undertaking to sit in judgment on others. Mr. McMechen then declared his adoption of those views, nor have I had any reason to believe there was any change until his recent letter. On the contrary, about one year since, he wrote to me from Clarksburg, mentioning that he had established a female seminary in that place, fitting up an apartment for public worship, where he preached every Sabbath to a full assembly, and that he hoped when I came out he would have fifteen or more candidates for confirmation; adding, emphatically, that he was a *Churchman from conviction*, and was determined to do everything in his power to promote the cause. In proof of which he preached a series of sermons to his young and growing congregation on the Unity of the Church, Episcopacy, Confirmation, etc. On visiting Clarksburg, however, not long after, I found the prospects of the Church considerably darkened, and only two or three candidates for confirmation. Mr. McMechen informed me that the effect of his sermons on the distinctive principles of the Church had been such as to drive away altogether many who had come to hear him, and whom he had hoped to draw into our communion, and that a most unfavorable impression had been made against his cause.

From that time, I presume from his letter, things have been growing worse and worse. I deeply regret it, both on account of our little flock in that place, and of Mr. McMechen himself; for though it is impossible not to think of him as very unstable, I always regarded him as an amiable and pious young man. I must, however, remark, that this case, so far from illustrating the evil of the hasty admission of ministers of other denominations (for which I by no means plead) before they are thoroughly indoctrinated in the ecclesiastical polity of the Church, is rather one which shows the ill effects of an unseasonable pressing of certain points belonging to the internal arrangements of CHRIST's Church, to which some young ministers are liable.

While I would never advocate the admission to our ministry of any who did not heartily love the peculiarities of our Church, and could not sincerely subscribe to the views set forth in the Book of Common Prayer, as understood by the compilers thereof, and interpreted by the history of their times, I should regret to see any demands beyond these; as I am confident it would deprive us of the services of many both of our own and other communions, most likely to be valuable in the ministry, but who could not adopt those high, exclusive, repulsive, and, as I believe, unscriptural views sometimes held. I know not what may be the experience of others, but with regard to my own, both before and since my consecration, I have been consulted by not a few of the ministers of other denominations as to a union with our Church, and I am confident in not a single instance were such views held, but on the contrary, a positive condemnation of them; and had a belief in them been required, it would have closed the door against them. And yet after their entrance on the ministry, none have had cause to complain of any lukewarmness in the defence of our principles; for so many causes combine to urge them unto zeal in their behalf, that the danger is quite in a different direction. I might make the same remark in relation to the admission of lay members from other communions. I have received hundreds by the rite of confirmation; not, however, because they were told, and believed, that they were not in the Christian Church before; but because by becoming better acquainted with our people, going up with them to the house of GOD, hearing the Gospel faithfully preached, and joining in our admirable services, their prejudices were removed; they believed that GOD was with us to bless, and thus were they better prepared to receive those proofs of the scriptural and primitive character of our Church; whereas, had it been understood by them that in entering the Episcopal Church they must, to be true to it, cast all others out of the line of covenanted mercies, I am persuaded in almost every instance they would have continued where they were.

Let me conclude by the expression of my deep and increasing conviction that the views and conduct of our venerable Reformers, as contained in our standards, and exhibited in history, are those, now, and always, best calculated to advance the cause of true order and genuine piety, and thus secure to us the esteem of the wise, the candid, and the pious.

Believing that the occasion calls for the above observations, I will be much obliged to you for an early insertion in your paper.

Your friend and brother,
WILLIAM MEADE,
Bishop of the P. E. C. of Va.

LONG ARTICLES.

A friend at our elbow suggests that, if we would have our paper popular, we must not write long articles; but make our essays short, pithy, and pungent. This is no doubt very well; but we have sometimes thought that this matter of short articles might be carried to a very unreasonable length. There can be no question that our age is one of hurry and bustle. Everybody is impatient,—is for going ahead, unwilling to pause even for a moment. What is serious, weighty, solid, requiring time for study, for calm, deliberate thought and religious reflection, is thrown aside as so much useless lumber,—while the smart repartee, the amusing anecdote, or the quaint aphorism, is caught up, and deemed amply sufficient for all practical purposes. Of course, then, to make ourselves popular, whether as writers or as preachers, we must be "short, pithy, and pungent."

But we are, after all, so old-fashioned as to doubt a man's right to labor to be popular, either as a writer or as a preacher. We believe the religious press and the pulpit have conceded quite enough to popular taste, popular prejudice, popular impatience, and popular indifference to all serious and solemn matters. We recognize no Christianity in the state of mind that we have described. Life is a serious and solemn affair; men have no business to trifle, and if they demand trifles, so much the worse for them. We know that they would fain make a pastime of their religion, and that they fancy they are deserving great credit when they have listened a quarter of an hour to a sermon, or spent five minutes in running their eye over an essay in a religious newspaper; but we concede them no credit. All this it is their duty to do, and more too. It is their business to be religious, to fit themselves for the service of GOD and of man; and we have no disposition to administer to their indolence or their impatience. They will never make their calling and election sure by their hurry and their religious trifling. What, can they not watch with us one hour; with us, who, it may be, have spent days and nights in preparing spiritual food for them?

In plain words, we publish a *religious* paper; we believe ourselves commissioned by our Master to preach to our age from the press, and we aim to speak with the earnestness and solemnity through our columns that we would from the pulpit. We speak under a sense of Christian responsibility, not for the purpose of pleasing men's fancies, tickling their ears, or playing with their religious affections; but for the purpose of reaching their consciences, enlightening their minds, and quickening them to a sense of their duty, and to new and greater zeal and energy in its performance. Let them not complain of the length of our articles. If they are serious, earnest, well reasoned, and full of the Gospel, they cannot be too long for those who have the spirit of CHRIST; and any articles a Christian could write, would be too long for the stupid, the careless, the indifferent, who fear not GOD and regard not man. We believe there are sinners in the world, and we would bring them to CHRIST; but not, however, by seeking to accommodate ourselves to their unchristian feelings, and pleasing them in their sinfulness.—*Christian World.*

ATTACHMENT TO THE CHURCH.

Without individual holiness, attachment to the Church is but an unmeaning name. There may, no doubt, be a carnal zeal and a party affection, but there will be a worldliness which will taint the one, and a hollowness which will disgust men with the other. But when zeal for CHRIST's Church has its root in an awful sense of those evangelical gifts which in this holy society he bestows upon mankind—when it is evidenced by a devout and self denying life, spent in obedience to her laws,—then may we hope that GOD will bless our efforts, and that Satan's empire will be shaken by our assaults.—*Archdeacon R. Wilberforce's Charge.*

THE SURPLICE.

It is probable that before long the surplice will become again the sole ecclesiastical vestment used in our churches. The Primate of Ireland, and the Bishops of London, Exeter, and Down and Conner, we observe, have recommended their clergy to preach in it, as *being* the only dress recognized by the English Church. An additional recommendation of it, in our eyes, is, that it helps to distinguish *the* church from the meeting-house; and sure *we* are that till people learn that the two are *some*thing altogether different *in kind*, there is very little chance of a sound healthy tone of religious feeling.—*Englishman's Magazine.*

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December 5—tf.

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August 20—tf

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